

# The Expositor

## and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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## Builders of the Nation

### Lincoln and Washington Birthday Drama Sermon

REV. A. J. ARCHIBALD, Nashua, N. H.

(In this sermon the preacher impersonates just one man in each part. Our Presidents have been great burden bearers. May the People never cease to be grateful for so many patriots of high calibre.)

#### PART I—The Father of His Country

(Place, New York, then capital. Time, 1789, just after the inauguration. Speaking to Mrs. Washington.)

George Washington—No. do not light the candles just yet, Martha; let us sit in the twilight. May in New York is not May in Old Virginia, and I do so miss the two hundred black faces of our servants and our trees and fields and hounds. It can never be the same up here. We are too much in love with Mount Vernon. When peace came after eight years of conflict it seemed a paradise, and I did hope that duty would never call me away again. But it is fate. I seemed to be the only one on whom there was much agreement, and this nation must get started strongly while those who suffered for it are yet alive. It is hard on you too, dear. Folk like us at fifty-seven prefer home and quiet and loved ones and domestic peace. Here problems are ever demanding settlement; office seekers cry out to be satiated; cranks of a hundred types would instruct me. Public duties will sap our vitality. But then, dear, it is only for four years. Then, away home to Dear Virginia!

When we look back this does not seem so bad after all. Just think of those years of dread and uncertainty. Do you remember that December afternoon on which you arrived in Boston where we had the blusterer Howe cooped up? Do you remember arriving with your coach in the snow and your great surprise at our utter lack of equipment? Hardly any powder, irregularity and insubordination! There were cowards to be weeded out and confidence to be inspired. Oh! you remember all right! I can still recall how you rushed into my arms when I came to tell you that the redcoats had gone; that Boston was ours. You will never forget that!

Then the agony of those months in New York! The two Howes with 25,000 perfectly equipped men and a fleet to support them on the Hudson. I had less than half the men and no ships and no equipment. Yet they expected me to win, and when we failed, do you remember the plot to put Gates in my place? If Gates had been a military leader of worth I would have given over to him. But I knew what he was; and the years have supported my judgment. I just had to keep the command, and victories came at Trenton and Princeton, and confidence began to come back. Never once in all those years were we really surprised by the foe. Oh! we were defeated! I drank from many a bitter cup. But we usually got the army away in pretty good shape, ready to fight again, and there are really some glorious triumphs to our credit.

Martha, you were at Valley Forge with me and knitting your hands off. If our brave lads could not have boots they could march in your socks. No use in harking back; but there is one thorn in my self-esteem. That renegade Lee, he came back to us, you remember, by exchange? He was a man of genius. We had sore need of such. Do you recall how I rode out to meet him, dismounted and took his hand, and at the very first chance he ordered a retreat ere the fight had well begun. Yes, he lost his rank, but before God I believe that the fellow was a traitor and should have been hung. And the very name "Arnold" gives me a sinking feeling. Yes, there were troubles in those days.

How could we all have been so blind at first? We permitted short enlistments with our eyes wide open. Recall how Gates' army melted away after the capture of Burgoyne. If those men had been enlisted for the War they could have been hurried to my aid in New York. We were always training new troops and forever lacking in veterans. Then Congress was eager to supply us with European soldiers of fortune. Yes, they hated England all right. That was their one credential.



But most of them had been failures at home and had come across the Atlantic to assume some high position. How unfair it would have been to have given them the chief posts. But Congress was slow to see it.

Then the eternal money problem! Soldiers had to have pay or their families would suffer. The States were so slow to give the central government money-raising power, and when we had the matter a bit adjusted, the value of the dollar went so low that it took one hundred and fifty to buy a bushel of potatoes, and a good suit of clothes was worth \$2,000. This brought discontent and many curses were heaped on me. Then France was so slow in getting into action. So profuse in promises and so little of help, till right at the last. Did I ever tell you, Martha, that as I was going to Yorktown, as I went on board the French Flagship, the little Count in command, about five feet tall, stepped up to me and standing on his tip-toes kissed me on both cheeks as he kept saying, "My dear little General." I would have been all right if it had not been for that villain Knox. He let propriety go to the winds and laughed till his sides shook. Yes, Yorktown is a magic name to me. But when I think of the long periods of doubt and despair that preceded it, I just thank God who gave us the grit and patience to endure till the Republic was a reality.

Yes, Patsy dear, those were hard days. And O dear heart, you gave your son! We paid, with the others, the price for liberty. If he had been my very own I could not have loved him more, as you very well know. We have had so many blessings, and still have. Little Washington and Nellie are such a comfort. We are not exactly poor. Our broad acres and many servants await us in Virginia. And think of those glorious years when first we were wed and I was at home, farmer, esquire and citizen. Then came trouble, and now, more care. But we have helped start this nation and there will be no turning back. We are safe. The Atlantic is our shield and Almighty God our friend.

Just ring for the candles now, Martha. It is eight-thirty, time old folk were at rest. Bring out the Book and read Psalm 103. That "Bless the Lord O my soul and forget not all his benefits" is the most fitting line ever penned for circumstances such as ours. Just read it slowly, Martha, and we will kneel and thank God together.

PART II. The Preserver of the Union  
(Place, Washington. Time, February, 1862.  
Lincoln, in monologue.)

Abraham Lincoln. O Lord of Hosts, thou hast brought me to this place of power, forsake me not utterly when the waters are deep. My Country! Thou hast raised it up in this latter time that it might be a home for the oppressed, a land of freedom to enlighten the world, and lo, it has become a battle-ground with brothers tearing at each others' throats. And yet, what can we do? We cannot let this nation be cleft in twain. We believe that this Union should and must be preserved and have not yet discovered the means for its preservation. Scott was a broken reed, and

McClellan is preserving his armies while the rebel hordes run riot through the land. O Lord of Hosts, give us a fighting man to lead, for the enemies of the nation will never yield till they are beaten down!

My heart is bleeding at the sacrifices. Mothers sending sons out to die, paying the price willingly. Men holding their places in the snow and frost and darkness, scoffing at the creeping foe. Men going to death on the long line; so many already fallen and the road to victory not yet in sight. A year of slaughter and no way out, no triumph for the right. In the night I can hear the groans of the dying and the wailing of the mothers through the land and my heart breaks. O God, we are standing for the right as we see it. Give us a man to lead and give us victory!

Should I set the slaves-free? I must, but perhaps not yet. My first task is preservation of the Union. To issue a proclamation now, with the foe elated would look like a wail for help, an appeal for international sympathy. We are slow in coming in our power, but we are not beaten and, please God, never will be. When a great victory shall be won then will I set the black man free in so far as a Presidential decree can do so. O God, give us power to set the down-trodden and the oppressed free! We are thine agents in this high and holy cause.

Hark! (listening) Willie is calling. Little Willie, so young, just twelve and yet so ill. Great Father, I am a parent too; spare me this new woe! For his mother's sake, spare him a bit longer! But I must go to him. I must forget public burdens and make these hours as happy for him as I can.

(At this point the preacher may walk over to an armchair, as though it were the head of a bed and sitting down with face toward audience, talk to the dying lad as follows:)

Hullo, Laddie! Awake! No pain now! That is fine. Want me to tell you a story? I suppose you will not mind this once if I tell you a true story?

When my father was a little fellow he was out in the field with his father and two older brothers. It was in Kentucky and Indians were still about, killing as they could. Suddenly there was a shot from the edge of the forest and my grandfather fell dead. Josiah ran to the fort for help. Mordecai hurried into our cabin, pulled down the rifle and looking out of the window saw the Indian running with little Tom wiggling and screaming in his arms. Mordecai was a good shot and the Indian fell, and little Tom picking himself up, ran into the cabin to his mother's arms. If Mordecai had missed aim that day, I would never have been and, Willie, you would never have lived in the White House.

Just think of a boy growing up in the White House, with so many comforts and such fine clothing and so many books, and a school to go to as well as a church! When I was your age I was living in the wilderness in a camp made out of poles, three sides inclosed, the other side wide open, except for some skins which were hung up in rough weather. I had deerskin trousers with a cotton shirt and an old straw hat in summer. The



trousers were greatly affected by the weather. When they got wet they were very slippery and soft, and when they dried again they were rather stiff and puckery. In winter-time I had moccasins made of skins, and a coon-skin cap with a long tail for a handle. I never had a pair of socks till I was a grown man. Ah! laugh at your old dad! It does seem funny to live that way now, but I did not mind it then.

In those days I was hungry for books. We had only the Bible. I remember going to a neighbors and borrowing a Life of Washington. I read it till midnight, then put it in a crack between two logs in the cabin wall. In the night it rained very hard and the storm beat in and you should have seen that book in the morning. You could read it still, but the covers were all warped and twisted and blistered. It was terrible, a borrowed book! I went to the man who owned it and asked what I could do to pay for it. He told me to pull fodder for three days and that would square it. I did it and owned the damaged volume. Why, Willie, I do not believe that you ever worked a full day in your life. Your hands are soft and your muscles are not like mine used to be. I had it hard, but it made me strong to endure my tasks since that day. Yes, those were rough days. When my dear mother died there was no undertaker and no minister, and my father made her a coffin of boards, and we had the funeral sermon six months later when a strolling preacher happened to come that way.

What! You noticed that scar! I thought that no one ever saw it nowadays. Well, I got that scar in a fight with some negroes. We were tied up to a tree on the river bank one night, another fellow and I, when seven negroes tried to come aboard and rob us. We seized our poles and beat them off. If we had just let them go I never would have had that mark. But we were young and went ashore and chased them. I caught up to one fellow, and he got me before I got him. We won, all right, but I will carry that scar as long as I live. I fought negroes that night, and now I am going to set all negroes free.

Why, laddie, I remember the first dollar in real money I ever earned. I was going down the Mississippi in a big, awkward, home-made boat, when a man beckoned me to come ashore. He asked to be rowed out to a passing river steamer. I did it, and before he stepped on board the steamer he handed me two new silver half-dollars. They looked wonderful to me. The very first money I ever owned.

Drowsy, laddie? Well turn over and go to sleep. I have talked too long. I'll not bother you any more. . . . He is asleep. . . . It is the fever running in his blood. I am afraid, he is so ill. I was a father to this lad ere I became President. O God I love him, spare him!

*(The preacher here rises and begins to pace the room with his problems of State still weighing him down.)*

While he sleeps I must go back to my problems. Where, O my country, is our man? There is so much pulling and hauling and sinister influence

here in Washington. So many drives to put untried men in power, that it consumes my energy to beat them back. It ought not to be, but the sun this time may rise in the West. Pope, Garfield! Grant! One of these may come into greatness. Grant fights; he keeps on fighting; it is the only way to win war. Missouri, Kentucky, Arkansas and Tennessee are almost free of the enemy. Yes, the sun may rise in the West this time and we will be ready with our faces turned that way.

Robert E. Lee, what a man he is! Such a pity that he is on the wrong side. We must not hate them down there. They are just as sincere as we. No matter what the issue, when once your state is threatened with armed invasion it is a strange type of man who will not leap to arms. They are heroic citizens whose forefathers helped us on the road to liberty and we will not hate them, though we must beat them down. But if the day dawns when they come back into the Union, then will we forget this strife and do our best to heal all wounds and eradicate every scar. We long for the morn of peace; but now, there is Stygian darkness with no trace of the dawn.

Our great country! So vast in its territories, so magnificent in resources, so hopeful in its outlook, now, cursed by this war! God and nature cry to us, plow and sow, plow and sow and reap! But iron for plowshares is going into cannon, reaping hooks have become swords, the harvest is a harvest of the dead, and the reaper is the grim reaper. There ought to be some way to settle differences without destroying the best manhood of the land. The bear and tiger solve their problems with paw and tooth and claw, and we have all unwillingly been forced back to the claw era. If only they had been more cool! If they could have foreseen this fearful testing of blood! But what is the use? We must fight it out or America will be made up of two hostile republics, bitter in rivalry and neither strong enough to stand alone amid a world of danger. May the day soon come when having laid aside our arms, we may sit around a council board and discover means to settle differences without resort to the realm of blind brute force. Surely those who are suffering so, North and South, will forever be in favor of peaceable arbitration. God of our fathers, give us peace!

*(It should be arranged with organist that the moment the last word is spoken he should strike a chord of the National Anthem. This would bring all to their feet and, one stanza being sung, will prepare for benediction.)*

The several hundred Tacoma citizens who some time ago entered into an agreement to patronize only those moving picture theatres that had enough interest in the children and young people of the city to refuse to run such films as "The Flaming Youth" and others of a similar type are to be commended for their "Silent Protest."—*St. Paul's M. E. Church, Tacoma, Wash.*



# The Business Office of a Church

## *A Church Office is an Investment—Will Pay for Itself*

REV. WILLIAM S. MITCHELL, D.D., Worcester, Mass.

Many a pastor in the days of extension and growth in the city church is facing the new and rather baffling problem of organizing the business intrusted to him upon the scale of any other business institution and establishing, to care for this growing business, a church office which will take over the vast amount of detail growing out of larger membership, more intensive organization and more systematic supervision and management of the church enterprises. Perhaps the experience of one who has passed through this problem and has had the opportunity of organizing and making use of such a business office in several widely differing fields may prove of help to the one who is facing the problem for the first time.

If the pastor facing the problem will bear in mind that a church office is merely the extension of his own familiar responsibilities as the chief executive of his church and the organizing of these responsibilities so that they can be handled by others beside himself, so freeing him for more productive labor, the line of direction will be much clearer.

It may be assumed that already he has the services, part time at least, of a secretary who is relieving him of the mechanical labor of typing his letters and sermons and attending to such other detail as he may think it wise to give her. It is also safe to assume that the center of business is his own study and that increasingly he is finding this double use of the room where he must study and write and think irksome and embarrassing. Again and again necessarily his attention must be diverted from his own work to answer questions arising out of the work and unfamiliar to his helper, who is usually merely a stenographer, or, if part time worker, he finds it difficult to coordinate his plans with hers. A thousand details are piling upon him and even with the lengthening of hours and perhaps the extension of his secretarial assistance to full time still he is not getting the help which he needs. The idea of an office is presenting itself more and more, but this pastor is not a business man, he has had no training in executive work. He has only the haziest conception of what such an office ought to do and how it ought to help him.

Let us begin with the simplest elements of the problem. What are the details which are most frequently encroaching upon his time, his patience, his study?

As churches grow and organizations multiply, the executive responsible for the direction and coordination of these activities may expect more and more demands from these organizations for suggestions, for information, for assistance in countless ways. It is these demands which keep the minister's telephone ringing continuously and which make of his otherwise happy parsonage

home the information bureau of his church. Everything from the date of the next oyster supper to the name and address of Brother So-and-So of Podunk Corners, who has neither a connection with your church nor any possible contribution to make to either church or inquiring parishioner. These are the responsibilities which make preachers' wives turn gray!

Why should your home, or your study, be made the clearing house for all this miscellaneous information? The reason, as you well know, is that you are the minister and the official head of the church and the one to whom all these inquiries naturally are directed. Many are legitimate and have to do with the business of the church and its organizations but another could answer them as capably as yourself and to the saving of your time.

Let us start to organize our church office then about the familiar demands which the church and its constituents are making upon us, with the idea of relieving the study and manse from all these ceaseless interruptions and annoyances, and further, to establish a business center for your church apart from these.

Who will head this office and direct it?

Normally it is the outgrowth of your previous secretarial assistance and that feature must be retained if the office is really to serve you and your church. The first thought of a business man in organizing such an office unquestionably would be a stenographer, with the equipment necessarily needed by her, her desk, her typewriter, her files, her duplicating device, if the business is at all extensive and sending out much matter by mail, her telephone, and probably, if the mailing demands, some form of addressing machine.

Obviously a place must be found for this office which will be convenient to all those who will have business with it. The average church built even ten years ago shows not the slightest hint in its builders' mind that such a thing as an office would ever be required, even though its membership be numbered in the hundreds. The truth is that many of our most recent churches, in their provision made for this important department of modern church management, show a lamentable ignorance of what a church office is intended to be and how it is intended to serve the minister, the church and the community. I have in mind such an office in a church building only partly completed, one of the finest of its particular denomination in its section. This office is on a second floor, far removed from the entrance to the building and only the most determined of persons would ever find it, and yet it is to serve as the business center of a great church of nearly 800 members. It bears all the earmarks of a pastor's study which has been removed from the local parsonage and established in the community building and even though the pastor himself has a handsome study



adjacent, yet the evidence is exceedingly strong that his conception of a church office is merely another study where the detailed work which previously bothered him in his own home may be done.

Let us get this from the beginning—any church office worthy of the name must be a place where the public can do business with the church and the church with the public. Ours is not a mail-order business. We deal with folks. As our church buildings become increasingly institutional, the office must not only be the church's meeting-place with its customers but also the control of all the activities of its institutional program.

An old-fashioned church of which I know solved its problem by annexing that part of an old New England Vestry nearest the street door and with partitions creating a small room, conveniently near to the week-day entrance to its building where its business might be done. Another church, in Pennsylvania, less happily, made use of a classroom on a second floor, but conveniently near its week-day entrance.

Such an office should be accessible, should permit the secretary in charge readily to see those entering, and those seeking it easily to find it. It should be as accessible as a cashier's window or a Y.M.C.A. or hotel desk.

Clearly it will be important to insure the handling of such an office in such a way as to make friends for the church. This is no place for a sour-faced maiden lady whose shrewish disposition has already unfitted her for ordinary commercial employment. Nor is it the place for the gossipy individual who relishes the latest morsel of scandal and who simply cannot refrain from imparting the latest personal information she has received. Above all it is not the place for merely a hired stenographer whose real interest in her job is her pay-check and the end of her day. For the fine Christian woman, with a degree of business training, with a knowledge of stenography and typewriting and the ability to take dictation with reasonable rapidity, with a genuine love and loyalty for the church and a desire to serve it; there is no better position for real service to the Kingdom than a church office. Such women may be found everywhere. Some are commercial stenographers who have grown weary of the typical business office and would welcome an opportunity which combined service with salary. Some are business women who have married and have idle time on their hands and would welcome employment. Others are women who have had previous business experience and through widowhood or misfortune must undertake their own support. The more experience such a person has had in church work, the deeper the interest in this type of work, the more efficient will be the service. Above all, tact, kindliness in disposition, patience and untiring faithfulness are the chief requisites. Such a worker may be secured for from \$60 to \$100 per month. However a competent church secretary can command much more, and be worth it.

What responsibilities can be entrusted to this

new office and how may it be made to relieve the already burdened pastor?

All the multitudinous detail in connection with the membership, the membership file, the constant corrections in addresses, the additions, the baptisms, the deaths, the removals, should be transferred here. A card file, street and alphabetical, of the membership, kept constantly up to date is the first requirement. This is the basis from which the church works in all its program. This is as essential as the prospect list of the insurance office. The more detailed the information on these cards concerning the church members the better. What others are there in each home? who are they? what are they? What is their religious status? Such a list carefully prepared holds possibilities of growth and extension which should challenge any church. All this is confidential information to be kept under lock and key. It is not at the call of the ever-seeking canvasser, nor available for every chance solicitor, even though he or she be selling a religious article.

In the files of such an office should be found all the amazing detail the average pastor carries around in his ever-burdened notebook or attempts to handle in his own desk files. Here should be the membership lists of every organization of the church, continually revised and brought up to date. Here should be found the latest list of the officers of these organizations. Here should also be found the list of the Sunday School enrollment, classified by street and class and department. Next to the church constituency this list affords the greatest opportunity for extension and growth. Here also should be found the minutes of board or session, together with lists of committees and whatever vital information these have for church use, properly classified and filed for ready reference. If possible, the financial information of the church should be here, the list of subscribers, the budget and expenditures, the vouchers for missionary and charitable gifts from the church. Here the program of the pastor and of his organizations for the year should be found for easy reference. Of course the local and national denominational year-books, the city directory and other such reference publications will be provided.

To this office the pastor must look for the care of his personal and business correspondence. There will probably be less time for research work for material and illustrations and the like, so familiar to the private secretary's work, but every detail of inquiry and information, the telephoning of committees, the follow-up of assigned responsibilities, the securing of reports, all this can be turned over to the office. More and more the church and the community must be brought to use the office for this information instead of the pastor and the pastor's home. This will not come in a minute. Even the large church still thinks of the pastor as the clergyman of the long ago with large ease and little responsibility. But a recognized business center will soon establish itself in the minds of our church folks.

The office, if it serve its real purpose, must serve



not only the pastor but the church as well. It is the business office of the entire church. As the various departments of any business naturally turn to its business office for the handling of their detail, the promotion of their plans and the mechanical handling of their mail, their circularizing and duplication, so must the church office serve our organization. The ideal church office will gather into its responsibilities all the detail work which has been previously carried on by voluntary assistance and in the offices of its official members. It should handle the church printing; should be available to the Sunday School Superintendent, the President of the Young People's Society, the Ladies' Aid, the Men's Social Organization, the Missionary Societies, for the handling of their promotion of activities. The mechanical equipment of the office, its duplicator, its addressograph, the service of its secretary in stamping and mailing matter to the members of these various church organizations should be at their service. Wisely directed such an office becomes in truth the center of the activities of the church. This trained and efficient service, replacing the old careless, undependable volunteer assistance, is the difference between real church management and the hit or miss methods of the past. A big church is a big business. It cannot be handled like a corner grocery store, nor with village church methods. It is a business dealing with folks who must be known, followed up, checked upon, related to various church organizations; who must be cultivated, related to the financial plan of the church, their subscriptions collected, or, if running overdue, a new understanding established. This pays in hard, cold cash. A church office is an investment, not an expense merely and will pay for itself if properly used to promote the expansion of membership and the development of the service and giving of those already upon the rolls.

Just a practical word about equipment. In duplication experience has proven that the most

practical for the church with a mailing list under 500 is some form of mimeograph. The ease with which a stencil can be cut and the simplicity of operation as well as the minimum demands upon time make this the most efficient form of duplication for the smaller church. Even the larger churches and business institutions find that the mimeograph has its place in the smaller runs of mailing matter. Advancing beyond the limited sphere of stencil duplication the multigraph, with its metal typefaces, readily set by the new typesetter, furnishes letters with the sharp impression of the individually typed letter yet possible of duplication in any number desired, and with the typewritten effect through use of a printing ribbon of similar character to that of the typewriter. Many churches are finding that the next step, the printing multigraph, representing a considerable outlay, is the ideal small printer for the church. Stationery, postals, cards and calendars of all description, even church bulletins and church papers can be printed on this machine, but it requires an experienced operator. Every church office which uses the mails to any considerable degree should have some form of addressing machine, to save the tedious and expensive hand addressing. The ideal for church use is that machine which uses a stencil card easily cut on the office typewriter. This is the minimum in cost and time and gives as good service as the more expensive metal printing faces which both cost more and require time to secure from the firm manufacturing them. Files for both cards and vertical folders (for lists, reports, etc.), complete the equipment. Modern steel material will prove the most satisfactory. While the cost of outfitting and equipping such an office is considerable at the time it will more than pay for itself in results measurable in subscriptions and new members. There should be for operating expense, provision for a small petty cash item in the church budget, which will provide for postage, stationery, and the ordinary routine office expense.

## A Night of Song with Patriotic Hymns

REV. EVAN J. LENA, D.D., New York

*(Suitable for Armistice Sunday, Washington's or Lincoln's Birthday, Fourth of July, Memorial Day Sunday, etc.)*

### 1. "God Bless Our Native Land."

Of this hymn there is no authoritative text. The first five lines are attributed to the Rev. Charles Timothy Brooks as author or translator, about 1832-1835; the remainder to Dr. John Sullivan Dwight, about 1844.

The one thing that seems certain about the hymn is its excellence. And its excellence is not lessened by the fact that it is cosmopolitan. It is claimed as a translation from the German. Whether or not this is so, all who speak English, American or British, can sing it side by side. The meaning of the hymn is plain to all who love their native land.

We can refer with a fair degree of confidence to Mr. Brooks and Dr. Dwight as authors of the

hymn. The Rev. Charles T. Brooks was born at Salem, Massachusetts, on June 20, 1813. He was graduated by Harvard College in 1832, and by the Divinity School at Cambridge in 1835. His principal pastorate, at Newport, Rhode Island, began in 1837 and continued until 1871, when he resigned through failure of his sight and health. He died on June 14th, 1883.

Mr. Brooks was a poet and scholar, and also a diligent man of letters. The list of his works, original and translated, is a very long one, and their character is such as reflects honor upon their author's name. Gentle and retiring, he was greatly loved in life, though it is not likely that his work ever took hold of a very wide public. His translations of Goethe's "Faust" and of Richter's "Hesperus" and "Titan" are the best remembered of his productions.

One of Mr. Brooks' most intimate friends, his



classmate at Harvard and his co-laborer in several literary undertakings, was John S. Dwight. He was the son of Dr. John Dwight, of Boston, where he was born on May 13, 1813. He also was graduated by Harvard in 1832, and by the Divinity School in 1836. His first and only pastoral charge was that of a little congregation at Northampton, Massachusetts, and lasted only one year. At its close he quietly retired from the ministry. Bashful, sensitive, and lacking confidence in himself, he was hardly at home in the pulpit. He shrank too much from any outward expression of religious feeling. After the ministry came the years of his connection with the Brook Farm experiment, in which he was an active spirit.

But, wherever he was, the real enthusiasm of his nature was for music. He founded in 1852, Dwight's Journal of Music, which, against great financial difficulties, he continued until 1881. It gave him a recognized position as the leader of Boston's musical interests, and through it and other labors he did great service to music as a branch of liberal culture.

Dr. Dwight (he became a Doctor of Music) was of slender build and short stature. He was mild in manner, of a sweet and cheerful nature, and, however shy, was "clubable," being one of the famous Saturday Club. He was very positive in his opinions and uncompromising in maintaining his intellectual and aesthetic ideals. Dr. Dwight was singularly unfitted for the task of living. He met life in a spirit of helplessness that appealed greatly to his friends, and which, in spite of their efforts, kept him in a struggle with poverty all his days. He died at Boston on September 5th, 1893.

## 2. "America the Beautiful."

Everywhere you go, from shore to shore of our broad land, you will, on most patriotic occasions be thrilled by hearing audiences sing "America the Beautiful."

Years ago the "Listener" in the Boston Transcript said, "We venture to guess that Professor Katharine Lee Bates of Wellesley has written the American national hymn; that is to say, if it can be wedded to music of its own quality." After a discussion of our other hymns he adds, "Now here is a thoroughly American production, wellnigh perfect as poetry, and in the most exalted strain as politics. America has only to live up to the aspirations here breathed to realize its Golden Age—the Golden Age of those idealists of late held in scant respect, the Fathers of the Declaration and the Constitution."

The popularity of the hymn during the World War led the Librarian of the Boston Athenaeum to ask Miss Bates how and when she wrote it; and its story is too interesting to allow to become forgotten. She said: "It was written in its original form, more literary and ornate than the present version, in the summer of 1893. I was making my first trip West. After visiting at Chicago the World's Fair, where I was naturally impressed by the symbolic beauty of the White City, I went on to Colorado Springs. Here I spent three weeks or so under the purple range of the Rockies which looked down with surprise on a summer school.

This had called to its faculty several instructors from the East: Dr. Ralph Cory from Cambridge to teach Shakespeare; Professor Todd from Amherst on Astronomy; Professor Katharine Coman from Wellesley for a course in Economics. My own subject, which seemed incongruous enough under that new and glowing sky, was English Religious Drama.

"We strangers celebrated the close of the session by a merry expedition to the top of Pike's Peak, making the ascent by the only method then available for people not vigorous enough to achieve the climb on foot nor adventurous enough for burrowing. Prairie wagons, their tailboards emblazoned with the traditional slogan, 'Pike's Peak or Bust,' were pulled by horses up to the half-way house, where the horses were relieved by mules. We were hoping for half an hour on the summit, but two of our party became so faint in the rarefied air that we were bundled into the wagons again and started on our downward plunge so speedily that our sojourn on the peak remains in memory hardly more than an ecstatic gaze. It was then and there, as I was looking out over the sea-like expanse of fertile country, spreading so far away under those ample skies, that the opening lines of the hymn floated into my mind. When we left Colorado Springs the four stanzas were penciled in my notebook, together with other memoranda in verse and prose, of our trip. The Wellesley work soon absorbed time and attention again, the notebook was laid aside, and I do not remember paying any heed to these verses until the second summer following, when I copied them out and sent them to the Congregationalist, where they first appeared in print, July 4, 1895.

"The hymn attracted an unexpected amount of attention. It was almost at once set to music by that eminent composer, Silas G. Pratt, and republished, with his setting, in Famous Songs. Other tunes were written for the words and so many requests came to me, with still increasing frequency, to permit its use in various publications and for special services that in 1904 I re-wrote it, trying to make the phraseology more simple and direct.

"The new form first appeared in the Evening Transcript of Boston, November 19, 1904. After a lapse of a few years, during which the hymn had run the gauntlet of criticism, I changed the wording of the opening quatrain of the third stanza. I retain the copyright, not as a matter of money-making, for I have given hundreds, perhaps thousands of free permission for its use, but in order to protect it from misprints and conscious alterations. The only condition I make with these permissions is that the republications should scrupulously follow the authorized version, of which, tutored by sore experience, I now invariably enclose a printed copy. I can illustrate the need of this precaution from a single line:

'O beautiful for patriot dream,'  
which I have seen more than one newspaper copy as

'O beautiful for patriot drum,'  
but which reached its climax of effect as printed



recently in a church leaflet for a farewell meeting to the young soldiers of the town, boys self-conscious enough in their new khaki without the blushes induced by the chorused compliment,—  
“O beautiful for patriot dress.”

“And so this hymn has gone round the world.

Australian Christian Endeavorers have adopted it as theirs, changing “America” to “Australia” and setting it to music of their own. And every other organization under heaven here in America has sung it and printed it, till the “Listener’s” prophecy has almost come true, though no one yet of all the fifty who have tried has written the tune which completely mates the words.

“That the hymn has gained in these twenty-odd years such a hold as it has upon our people is clearly due to the fact that Americans are at heart idealists, with a fundamental faith in human brotherhood—that faith for which our nation, in this crucial hour of history, stands ready to risk and suffer all.” So Miss Bates wrote in the dark days of early 1918—but what shall we say of her who had all this idealism within herself and expressed it so nobly, that the whole nation echoed the refrain?

### 3. “The Star Spangled Banner.”

The story of this patriotic composition is so familiar that we will not recite it, but in connection with it will tell of a salute to the flag that was once given. The story is told of the honor Jenny Lind, the great Swedish singer, paid to the American flag. It was many years ago. The frigate *St. Lawrence* had just returned from a cruise and the midshipmen went to hear the Swedish nightingale sing at the Castle Garden theater, New York, and the next day called on her in a body. Their enthusiasm and her graciousness soon brought about a visit to the ship and the acceptance of a luncheon tendered her. When about to leave the ship she looked up at the Stars and Stripes and said: “I wish to salute your flag.” So standing on the gangway, she sang “The Star Spangled Banner.” Silently from all over the ship men gathered with uncovered heads, until the ship’s family were all assembled on deck. Nor were they her only audience, for borne upon the still air, her song had been heard by many other vessels near by, and when the wondrous voice ceased, steamers blew their whistles and exultant cheers rose from all sides, filling the harbor with their tribute of applause for the beloved artist and of loyal reverence for the flag she had so beautifully saluted.

### 4. “O God, Beneath Thy Guiding Hand.”

This hymn was composed by Dr. Leonard Bacon for use at the second Centennial of New Haven, April 25, 1838. It quickly passed into the various hymnals of the churches and is now one of the standards, in the estimation of all who love New England or care for the “forefathers” that settled and founded it.

Dr. Bacon might almost be said to have incarnated himself in this hymn. If he understood anything, he understood the polity of the Congregational Church. If he loved and honored anything, he loved and honored the memory of the

Pilgrim Fathers. It must have rejoiced his heart to see so many Yankess walking the streets as if they were keeping time to the long-meter rhythm of his grand hymn and humming its stanzas to “Duke Street.” This honored man was sometimes called belligerent. He was in the midst of conflict almost always where there was one raging. He helped to start the New York Independent and the New Englander. He edited each in turn and wrote voluminously for both as a contributor. He made books and took part in discussions. He believed something, and he was afraid of nobody. His face was a part of every photograph of the American Board of Foreign Missions. His voice rang in every debate, for he was early in the anti-slavery agitation and was a tremendous orator on a platform. Yet all this time he was gentle and kind, and those who knew him the best were those who loved him the most. Any one can see in his face the indomitable resolution of a leader. He had convictions. He thought the Pilgrim faith was founded on the Scriptures, and so would stand. In his opinion the “guiding hand” of God led the “exiled fathers” across the sea. So one never found him ignoring the creed he stood upon. Really it is glorious to contemplate a man who had confidence in something.

Dr. Bacon was born at Detroit, Michigan, then a mere fort and trading-post, on February 19, 1802. From the time of his graduation at Yale College, in 1820, and at Andover Theological Seminary, he was identified with New Haven and the interests of the college and the Congregational Churches. His pastorate of the First Church, New Haven, began in 1825. In 1866 he became pastor emeritus, and from that date was more or less actively engaged in duties connected with the Theological Department of Yale College, instructing in Revealed Religion and lecturing in Church Polity and American Church History, up to the time of his death, December 24, 1881.

### 5. “My Country ’Tis of Thee.”

It is likely that this would be pronounced the best known and of course the most popular of all the hymns Dr. Samuel Francis Smith has written. If it be not universally admitted now that it is our national hymn, it certainly must be confessed that it is the nearest to it of all the religious lyrics we possess. The story of its composition is thus told by the author. It was first published in the *Psalmist*, 1843. He says it “was written in 1832. I found the tune in a German music-book brought to this country by the late William C. Woodbridge, and put into my hands by Lowell Mason, because (so he said) I could read German books and he could not. It is, however, not a translation, but the expression of my thought at the moment of glancing at the tune.” Of the music to which in our land the words are usually sung, it is perhaps worth while to say that its real origin is not known. It is used in Great Britain as “God Save the King,” and is considered the national song. The name “America” was added by Lowell Mason, who arranged it for use in our country. Some consider it as an amendment made by Henry Carey, near the end of the seventeenth or the beginning



of the eighteenth century, from Dr. John Bull, who died in 1622. The tune was first published in England in honor of George II. But French critics claim that the original music was composed by Lulli, and that it was sung by 300 young ladies before Louis XIV, at St. Cyr, where Handel found it in 1721. They even go so far as to insist that the words were composed by Madame de Brinon, the Mother Superior, beginning "Grand Dieu, sauvez le Roi."

The Rev. Samuel Francis Smith, D.D., was born in Boston, Mass., on October 21, 1808. He

graduated from Harvard in 1829, in the same class with Oliver Wendell Holmes, and from Andover Theological Seminary in 1832. He was a Baptist pastor, professor and editor during a long and actively useful life. Dr. Holmes once described him in a class poem thus:

"There was a fine youngster of excellent pith,  
Fate tried to conceal him by naming him  
Smith."

The hymn, as we have said, was written in 1832, and was first sung at a children's Fourth July celebration in Park Street Church, Boston.

## The Background of British Preaching

REV. WILLIAM C. S. PELLOWE, M.A., B.D., Detroit, Michigan

"What makes the British pulpit so great?" "Why does it produce so many mighty preachers?" How often Americans ask these questions; for it is to them a remarkable phenomenon that one country should furnish such a glorious galaxy of giant preachers. This writing, while it does not pretend to answer the query in full, attempts, out of a summer's stay in Great Britain to attend the World's Sunday School Convention at Glasgow and to study with the Sherwood Eddy group in London, to indicate some of the causes of the greatness of the British pulpit as they revealed themselves to me.

You strike the trail to the secret when you begin to analyze the background against which the British preacher does his work. First, there is the Established Church of England, a church which is an integral part of the nation's life, as much a part of it as the Crown, an important cog-wheel in the governmental machinery of the land. Speaking to a policeman near Buckingham Palace about the Labor Government, I asked him if the time had not come when the common people were intelligent enough to run the country without the aid of any king or group of nobility. "Yes," he said, "we could run England without the Throne, but we could not hold the Empire together without it, for the Throne holds the imagination of our brothers across the seas in a marvelous manner and helps to tie the colonies to this country." That bit of political sagacity might be applied to the Established Church, for with all the criticism levelled at the institution, it does hold a grip on the imagination of the British people. No king is crowned, no member of the royal family is married, no court function is complete without the presence and functioning of the highest dignitaries of the Church. One very important result flows from this, namely, that the ministry of England has a high and permanent social prestige. And moreover, all ministers share in this, Non-conformist as well as Anglican, and it is a prestige which is given irrespective of the caliber of the individual minister. How different in the United States! Here the minister has just the slightest semblance of social prestige because of his office. Here it is the man himself who counts, and not the prestige of officialdom.

The second thing in the background of the

English preacher is the quality, so distinctive, of the English mind. The American mind worships the god of statistics, the English mind has no such idol; its god is Quality rather than Quantity. The American mind demands what is called "brass tacks" thinking; the English mind loves to watch the weaving of periphrastic sentences winding their devious way to the goal. The American mind says, "Since the shortest distance between two points is a straight line; let's get there quick; step on the gas; give her more speed." The English mind says, "A curve is the longest way round but you have more comfort while you are traveling slowly, and it looks more artistic, let's take our time."

A third element in the background is the teaching of the Bible in the public schools. The first half hour in the day is given over to this instruction in most schools and it is not a perfunctory performance but is very seriously done, so that even the unchurched masses have some knowledge of Scriptural truth.

A fourth element in the background is the imperial contacts of the British people with other peoples of the earth. The very life of the empire makes the Britisher more internationally-minded than the American. His far-flung empire abuts on the territory of so many different nations that he perforce has to know what those other nations are thinking and doing. Happenings in Afghanistan affect the welfare of India, Japanese aggression is related to the integrity of Australia, the fanaticism of the Arabs may affect the British shipping in the Suez canal. Thus the Britisher cannot be provincial, he just must think in world terms.

A fifth element is the philosophy of education which until recently has underlain all British higher education. It has not been a utilitarian philosophy, a gauging of education by its contribution to material production, but an education for enjoyment of the classics, an education for cultural purposes. Until the Great War shook up the British complacency of the supposed superiority of British education over the German, Oxford and Cambridge had curricula which were almost wholly classical; history, mathematics, Greek, Latin, literature and philosophy were the major studies and what little science was studied



was more descriptive than experimental. The education given in these great schools was not for the purpose of making a living, but for the purpose of living a luxurious life in that beautiful world of the mind discovered and mapped out by Plato, Aristotle, Kant, Goethe, Shakespeare, Shelley and the other brilliants who have robed life with the charming garments of paradisiacal thinking. And the standards of Oxford and Cambridge affect all school curricula down to the smallest private academy. This means that your English banker is frequently an Oxford man who can quote not only the latest prices on the Exchange but lines from Homer, bits of wisdom from the "Republic" and scraps of philosophy from Spinoza. It means that the hardware man's son can appreciate the fine distinctions between the different Greek nouns and verbs.

What now are the effects of these five elements on British preaching?

(a) Because of the assured social standing of the ministry, the preacher does not have to strain after effects as he does in the United States in order to gain a hearing. If he has something worth while to say, he can gain a hearing more readily. (b) Because of the inherent qualities of the British mind, the preacher can take more time to lay the ground work of his sermon, for the congregation will be patient while the man in the pulpit takes his text to pieces and builds the scaffolding necessary for an expository sermon. (c) Since the Bible is taught in so many of the public schools, Biblical illiteracy is almost unknown, thus causing the audience to be more easily appealed to by Biblical quotations. (d) The educational system allows the preacher the possibility of adorning his sermons with classical allusions and being understood. (e) The British preacher in dealing with international questions speaks to an audience that realizes its bread and butter and very existence may depend on some of the principles the speaker is enunciating. Thus international relations have a more personal message for the average Britisher than they has for the American.

With such a background as I have tried to sketch, it will be readily understood why British preaching is Biblical and expository. It is not that the British preacher has a greater innate capacity than the American to analyze a text, trace it through all its ramifications and then bring forth its rich meat—rather it is because the cultural, political and mental background of Great Britain is more favorable to this type of preaching, than is the American. Therefore a Jewett whose sermonic productions have been likened by Dr. Hough to the delicate needlework on some cathedral altar-cloth, a McLaren, whose expository sermons afford such a treasure-trove, a F. B. Meyer whose sweet messages have wooed many to sainthood, a John Kelman whose international spirit is a prophecy—these, and the other Marshal-Generals of the homiletic world—Watkinson, Young, the Black Brothers, Hutton, Sidney Berry, Rattenbury, Dean Inge, Bishop Gore, R. J. Campbell, and Campbell Morgan—to mention but a few names out of the many—these are the fruitage of a

thought-climate and social-soil which is conducive to producing the kind of excellent preaching of which they are capable.

A few among those it was my happy privilege to hear this past summer were such men as Principal Cairns of Aberdeen, Bishop Henson of Durham, Bishop Gore of Oxford, Studdert Kennedy, Dinsdale T. Young, Y. W. Fullerton, W. E. Orchard, and as one listened to these men it was very apparent that the British background which I have tried to sketch was manifested in their mannerisms and their message. I heard Bishop Gore in an address on "The Church and the Modern World" wind his cautious, clever, history-quoting way through a forty-five minute speech and when the distinguished prelate had done I saw that virtually all he had said would have been delivered by an American Methodist Bishop in fifteen minutes, with a saving of thirty minutes for committee work. But on the other hand if Bishop Gore had taken only fifteen minutes we should have missed that delightful mental excursion he took us upon, and that is what the English speaker and audience like. At Glasgow I heard Principal Cairns speak at the daily devotional period of the World's Sunday School Convention. He threw huge chunks of the philosophy of religions at the delegates. An American would have told choice anecdotes, but again we would have missed the solid things Cairns said about Jesus Christ.

At Toynbee Hall I saw Studdert Kennedy (Woodbine Willie) chase the human instincts to their lair; I heard him define the mental processes necessary for progress; I heard him score in bitter words the statesmen of Europe, the imperialists, the business groups because they looked upon the world as a battle ground instead of a home to be cultivated for the good of all. I heard him tell the story of his own disillusionment in the trenches as he came to realize that the Allied leaders had no intention of this being a War to end War. And yet when Mr. Sherwood Eddy asked him at the conclusion of his speech why he did not take the direct application of his principle to himself and sign the pledge never to assist in any manner in another war, Woodbine Willie refused to do so and said that having been intoxicated once with the war spirit, he was not sure whether he would not be again and would rather not sign such a pledge. An illustration surely of how the British mind even though it sees the goal it wants, refuses to take the short cut and prefers to "muddle through." To the outsider the muddling looks foolish, but to the Britisher it only adds luster to British history.

In London I heard Dinsdale T. Young preach at Westminster Central Hall a sermon of forty minutes duration, the first fifteen of which he spent in quoting commentaries and telling the congregation what differences were made in the rendering of the text if you changed the position of some of the Greek words. My congregation in Detroit would have fallen asleep under such a process, but that London congregation that Sabbath evening followed carefully what the



preacher was doing as he laid the foundation for a remarkably fine sermon.

It is then the British background which makes for and helps to produce the unique greatness of the British pulpit. And what an illustrious pulpit it is! If in the far future some unfortunate catastrophe should destroy the British nation, yet the names of her greatest preachers will never perish! Like the names of the Greek thinkers whose glories stand forth like island mountains while the civilization of which they were a part has been submerged, so Britain's preachers will never be lost sight of while the human mind has the power to think of God.

But having said that, let me add that comparing the preaching I heard this summer with that heard on this side of the ocean I believe that present day American preaching at its best is the peer of British preaching at its best. American preaching is different but that does not mean that it is inferior. Furthermore, American preachers should not try to ape the ways of the great British masters. The way to the greatest pulpit mastery for the American is not in the anglicizing of his task. For why? As I have tried to show, the British preacher has a distinctive background which the American does not possess. The United States is not a part of Europe; our cultural, political and industrial

atmosphere is different. We are American preachers speaking to Americans. And while we can use some of the tools the British master has in his kit-bag, yet we would be unwise to grab everything he has in the bag. We can graft some of the fruit of the British orchard unto our stocks but we would be foolish to try to transplant the whole orchard; our religious soil would not take it.

The wiser course for us Americans, is to learn what we can of the methods of the great masters of the British pulpit, while at the same time saturating ourselves with the principles underlying the erection of this glorious republic, acquainting ourselves with the dominant aims of its founders and with the visions of the successive prophets of Americanism. We shall preach not in the bookish atmosphere created by reading the masterly productions of the geniuses of another nation, but in the atmosphere created by American conceptions, American mental attitudes and American manners of life. I hope I shall not be understood as trying to scatter frost on the Britisher's lilies; I am simply pleading that the American pulpit create its own traditions: that it be self-reliant and self-respecting, for therein lies the way to that permanence of the preaching ministry which when it is prophetic and virile is the strongest of tonics for the maintenance of national spiritual health.

## Finding Finest Sermons in Church History

### *"The Bible is Doctrine Dissolved in History"*

REV. ROBERT C. HALLOCK, D.D., Valatie, N. Y.

A sermon is a form of human speech charged with the vital energy of a divine truth. The sermon is the body and vehicle, the divine truth is the life element, the spiritual vitamine. An educated man need find little difficulty in constructing the carrier vehicle, but to find the charge of vital energy, *hic labor est* and not the labor only, but the *sine qua non*; for the vehicle without the power charge is "a deader."

Supplies of sermon material rich in spiritual vitamins—this is what godly preachers are ever seeking; and the purpose of this writing is to call attention of *Expositor* readers to the vast supplies of such sermon material the preacher may gather in the fair fields of Church history.

Church history may be called, generally, God's favorite form of teaching.

The history of Israel is a grand sermon in action, and by it the church has been instructed for thirty centuries. The story of the man Christ Jesus, the simple narrative of his life and death, embodies the gospel and from the first has been the power of the Christian church. The history of the Apostolic church has molded organic ecclesiastical life until the present day. And as the Old Testament merges into the New and finds therein its culmination, so the New Testament finds its interpretation in the after centuries of the church's life. Christ's promise to be with his church and guide her into truth was never revoked. At Nicaea, at Westminster, the Lord as truly, though not as visibly, was present as at Sinai; the Reformation

was as manifestly the work of God as was the Exodus from Egypt; the marvellous missionary activities of the present age are as sure indications of the outpouring of the Holy Spirit as were the fiery tongues of Pentecost.

The history of the Christian church is no less a legitimate and necessary extension of the field of the preacher than is the doctrinal system of his church. No man can or ought to preach "the Bible only," independent of the historic development of doctrine. The preaching of the Bible is inevitably and rightly the preaching of a Bible historically interpreted; for doctrine is an expansion—a legitimate and necessary one, but nevertheless an expansion—of the Bible. And in like manner church history is an historically expanded Bible, a living commentary upon the Book.

Specifically, church history has been God's favorite form of teaching Doctrine.

The Bible is simply doctrine dissolved in history. Rightly has it been considered a fine saying that history is "philosophy teaching by example;" but it is both finer and truer to say that history, especially church history, is God teaching by example! The things that befell men of former times "happened unto them for ensamples, and were written for our admonition." God teaches humanity in the school of history, and so instructs us to use history in teaching. Christ dissolved doctrine in parable, but he alone knew the secret of that wondrous alembic. Our best (best, because most interesting and effective) doctrinal solvent



is the inspired and fascinating story called church history, which presents doctrine in the concrete instead of the abstract. "Tell us a story," is a prayer which comes not from childish lips alone. The concrete instead of the abstract—this is the secret of the power of all story teaching; the reason for the superiority of example over precept; the explanation of the fact that people remember illustrations more readily than they do arguments. History may be termed concrete doctrine; doctrine, abstract history. Doctrine reveals history *a priori*; history manifests doctrine *a posteriori*. Given the true doctrine, the history must inevitably follow. If, for instance, the doctrine of the love of God for man be true, the history of the Incarnation, with all its antecedents and consequents, must be inexorably necessary "from the foundation of the world." For the human heart would fain embrace the objective, the concrete; it longs for that which the eyes may see and the hands may handle of the Word of Life. The historic Christ is the revealed, declared, manifested love of God, and that Christ is effectively preached to men's souls; but the theologic Christ, though eternally necessary and ineffably certain, does not command heart and life. Love must be incarnated; God must be made visible, tangible; doctrine must take some concrete form. These are concessions, but Divine concessions, to human weakness; and the need for them is the vindication of the use of church history as a medium of doctrinal instruction.

Moreover, church history is an efficient means to Church Loyalty—"a consummation devoutly to be wished," in a day when all the currents set the other way.

The nation is wiser than the church in this matter, for recognizing the fact that history is the mother of patriotism, national history must be taught in all the public schools of our land; but young Christians are not supposed to know or care anything about the history of the Christian church. How can we expect our youth to have enthusiastic loyalty to the church if we do not teach them to be proud of her history? and how can they be proud of that history if they are not familiar with it?

And once more let it be urged that to use church history as stimulus of loyalty is God's own plan. Great things did he for Israel, and then taught them never to let memory of those mighty deeds depart from their minds unto all generations. Memorial feasts were established; memorial statutes were enacted; children were to be rigorously instructed in their history; the marvellous things which God had done in the field of Zoan, and in the wilderness, and in Canaan, were to be household stories for all time to come. And the lesson was well learned. No other nation has had so common knowledge of its national history, so ever-present and influential memory of the nation's past. As a result the Jews were intensely, even fanatically patriotic, and God's purpose—preservation of the chosen people as depository of true religion until the coming of the Messiah—was

attained. Has not God as great a proposal for the history of the Christian church?

For the inspiration of the preacher himself let it be added, that church history abounds in **Eloquent Themes.**

Israel's history was the never-failing source of Israel's eloquence. "What hath God wrought," was its ever-exalted theme.

But are the annals of the Christian Church bare of God-given triumphs, divine leadings, wonderful deliverances by "the mighty hand and stretched-out arm" of the Lord? Had the Jews more cause to cry "Laus Deo!" than have we? Count over the great events in the history of the Jews; they are all paralleled in the story of Christ's church. Israel's deliverance at the Red Sea was a wonderful one; but it was neither more wonderful nor more manifestly God's work than was the deliverance of the early church from persecuting Jews and heathen hosts of Rome. Great sea waves in front, lifting up mighty forms to bar Israel's advance; pursuing Egyptians in the rear, shouting rage and hate; impassable mountains at the side, forbidding flight or escape—these did not seem more certainly to portend Israel's destruction than did the terrible enemies arrayed against the church of the first three centuries. But God was in the midst of his people as of old; he had chosen Constantine as well as Moses; and the song of triumph which Israel sang,

"Sound the loud trumpet o'er Egypt's dark sea;

Jehovah hath triumphed! His people are free," was joyously echoed by his church in the year 312 A.D. The pillar of fire and cloud by which God guided Israel through the wilderness was a glorious manifestation of Jehovah, yet not half so glorious as was he, the great Antitype of that pillar, whose flesh was the "cloud" and whose Divinity was the "fire" filling the cloud with glory, who led the church of the New Dispensation through deserts more dreadful than those of the forty years' wanderings.

Or shall we instance the bringing in of Israel into the promised land, a land flowing with milk and honey? The Christian church has entered into many inheritances fairer than was Canaan! God has given to her the nations—Rome, France, England, America, and still on until she shall possess India, Africa, and the isles of the sea! This is the inheritance which God prepared for his new Israel.

Grand as was the history of Israel of old, grander still is the story of the church of Christ; and if the heart of the Israelite thrilled with the story of his nation's past and found in the recital of that story the deep springs of eloquence, shall not the Christian preacher find in the grander and more wonderful history of the church the source of a yet more majestic eloquence? If the secular orator finds inspiring themes in the bravery of warriors, the splendors of conquest, the triumphs of statecraft, shall not the sacred orator find yet loftier themes in the heroism of martyrs, confessors and missionaries? No triumphs of the sword have been so glorious as the triumphs of the Cross; no heroism of warriors has been so sublime as the



heroism of that "noble army of martyrs" of whom the world was not worthy. No nation has made such marvelous progress as has the Christian church, nor has done so much for the world, nor has stood so unshakenly, nor gives promise of so glorious a future.

"O where are kings and empires now,

Of old that went and came?

But, Lord, thy Church is praying yet,

A thousand years the same."

To the true orator the finding of an inspiring theme is like the discovery of hidden gold; and he who in the love of the church studies her history

will find that history rich even unto affluence in themes that are in the truest and highest sense eloquent.

These are some of the homiletic treasures of church history; profitable for doctrine, teeming with illustrations, stimulating in church loyalty, appealing to enthusiasm, strengthening to faith, and yielding to the preacher many altogether eloquent themes: and in every such use of these treasures, church history will be found rich in spiritual vitamins, and charged to the full with the electric power of divine truth.

## The Church and Radio

### *A Living Link Between the Fireside and the Place of Public Worship*

REV. PETER ALBERT MACDONALD, Brooklyn, N. Y.



Rev. Peter Albert MacDonald

During the two years of my pastorate in Schenectady, N. Y., I had an excellent opportunity to test out the influence of radio broadcasting on the worship hours of the church and also its effect on the attitude of the radio public toward the church as an institution. Many people have been apprehensive about these matters, fearing that

The arrangements for broadcasting church services at Schenectady were quite simple and inexpensive, due to the generous provision made for that service by the General Electric Company. It was purely a labor of love on the part of W G Y. Each Sunday the program of one of the churches was broadcast. It was essential that the co-operating church should have an organ and that the music and all the parts of the order of worship should be characterized by the dignity, beauty and helpfulness which ought always to mark the services of the house of God. Insistence on these matters and the desire to render a real religious service to the public are evidence of the fact that the great business organization back of station W G Y has a soul and appreciates that the church has a message for the world and that the world is at least willing to give the message a hearing.

with the radio in the home the tendency would be to keep people away from church services and that through nonattendance there would come a lessened interest in the institution itself. So far as my own experience and observation are concerned I should conclude that such fears may well be put aside. I believe that the radio was instrumental in bringing about a larger attendance at the regularly appointed worship hours. Also, I am very sure that the respect of radio listeners for the church has increased and their interest in its work and worship deepened by the installation of the radio as a living link between the fireside and the place of public worship.

Schenectady is a city of a little more than one hundred thousand people. It is a great industrial center—the home of the General Electric Company and The American Locomotive Company. Schenectady proudly speaks of it as "the city that lights and hauls the world." The General Electric Company has in Schenectady one of the finest broadcasting stations on the continent—station W G Y. So well known has this station become and so potent an educational factor in the life of the young that a little four-year-old in the foothills of the Adirondacks when asked by her father, at the Sandman hour, to spell Schenectady answered "W Y G."

In this day Social Christianity is being emphasized as never before. Therein is one of the most important influences of radio. Through the broadcasting of the human voice it brings people into sympathetic touch and into a better understanding. We all know President Calvin Coolidge much better than we did last February before we had heard his very voice in our homes. In like manner radio listeners become interested in the personality and mission of ministers and through that are led to appreciate and accept the good news of Christianity and to pass the word on to neighbors and friends. Especially is radio a channel of interdenominational fellowship. A Roman Catholic listener hears a sermon by a Protestant clergyman—a broad and sincere appeal for faith in God and men. It is just such an argument as his own priest has often delivered and it warms his heart and enables him to see that the things in which denominations disagree are not so important as the great essential truths and duties which belong to all the churches. The music of the church also has a strong appeal to all creeds and to people of no creed. If, as some one has said, "Music is love in search of a word" who can estimate the comforting and inspiring ministry which radio makes possible through the great hymns and solos and anthems of the programs broadcast?



Touching the social item to which I have referred, I recall the letters and postals which poured in during the week following a Sunday's broadcasting. I received one week one hundred and fifty communications. They came from Nova Scotia, from Wisconsin, from Florida, from Northern Canada and from scores of places between these far-off parts of the continent. And the most significant thing about the letters was the good will expressed—the sympathetic fellow-feeling. With scarcely an exception the writers expressed thanks for the preacher's effort to say something worth while. In a few cases exception was taken to the doctrine expounded but it was done with the utmost fairness and good feeling.

The sick and shut-in people of the country find radio an immeasurable blessing. It helps them to forget themselves and their affliction. It comforts and thrills their hearts by giving them the great victorious faith of Christianity to enable them to suffer uncomplainingly and to ever keep looking forward to the time when the dawn of eternal day shall break and the shadows flee away.

The children, too, have keen ears for what radio brings. In a service broadcast last winter I prayed for the blessing of God on the babies in the people's homes—"that angels might rock their cradles." A grandfather at Albany wrote that he

and his three-year-old granddaughter had listened to the prayer and that the little one had caught that particular sentence of my prayer, formed the mental picture for herself instantly, and went off to her bed sweetly speaking of the angels rocking the cradles of little children. That letter made me to feel that the child getting the thought of the prayer, was a rich reward for the effort to provide a helpful service.

The considerations are sufficient to suggest that a splendid thing is done when the church and radio are linked up in the broadcasting of religious ritual, oratory and music. The broadcasters all need a keen appreciation of their privilege and a high sense of responsibility. Where these exist they will feel as did the poet when he wrote:

"The art, the service and the lore  
Of all the ages long since dust,  
The wisdom of the world in store  
Are mine, all mine in trust.  
The beauty of the living earth,  
The power of the golden sun,  
The present, whatso'er my birth  
I share with every one."

In that line is the key to the Christian use of radio. It is to share with every one the blessings we possess through Christ who came not to be ministered unto but to minister.

## From Malachi to Matthew

### *The Four Silent Centuries*

#### I

There are four centuries between Malachi and Matthew, between the Old Testament and the New. To many they are unknown centuries. Old Testament history they may know, at least in a general way, and New Testament history they may know. But of these four important centuries between the Testaments they know practically nothing. Yet four centuries are a long period—a period three times as long as our Republic has existed. You can pack into four centuries many events. You can pack into such a period dynasties, and revolutions, and discoveries, and eras, and whole libraries of history. During such a period you can change the face of the world, make many new geographies, give mankind many new civilizations. You know how often this world of ours has been changed in the last four hundred years, including the results of the World War. So in the period between the Testaments, between the close of the Old Testament and the beginning of the New, there were revolutions that were literally world-wide. We ought to know more about those revolutions. We ought to be able to fill up that gap in our knowledge. It can be done; but too few of us do it, or try to do it. We cannot know Bible history aright unless we do—to say nothing of knowing secular history.

Things are not taken up by the New Testament where the Old Testament laid them down. When we begin to read the New Testament we are literally in the midst of a new world. The empire of the world has been changed from the East to the West—from Persia to Rome.

For example, here is Caesar Augustus, in the New Testament, issuing a decree "that all the world should be taxed." That is one of the very first statements of the New Testament. But who is Caesar Augustus? Who is this man who can issue a decree that will be honored by all the world? He is the Emperor of Rome, which is now the great world power. You never heard of Rome in the Old Testament. When we closed the Old Testament the world-power was Persian. And here is Herod who is now the king of the Jews. But who is Herod? Is he a usurper on the Jewish throne or does he come down on the kingly line of the House of David? The answer to these questions is between the Testaments. And here in the time of Christ we find Palestine studded throughout with Greek cities, using the Greek language, having buildings with Greek architecture, and the cities themselves bearing Greek names. Many of the ruins in Palestine today are Greek—with Greek carvings, Greek style, Greek inscriptions. How was this? The Romans, who were in possession, did not build Greek cities. Who did? They were planted and builded by Greeks. Of course they were. But at the beginning of the New Testament, as we have seen, the Romans were the rulers of the country we now call Palestine. Can it be possible that the Greeks were ever a world-power also, and that Palestine was a province of their empire? As we have said, the language of the people was no longer Hebrew. It was Greek. Christ and his apostles used Greek. They preached in Greek. The New Testament was written in Greek. Where did this language come from?



Was it once the universal language of the world? Yes, it was, as we shall see.

In the Old Testament, up to its close, we saw an age-long tendency of the Jews toward idolatry. But now, at the beginning of the New Testament monotheism is the passionate and universal faith of all Jewry. There is no sign at all of idolatry. Before they were always lapsing into it, in the forms of the heathen who surrounded them, or intermingled with them. That is all gone. There is not a hint of that danger in the New Testament. They have a jealous, passionate, pure faith in the one true and living God and worship him as supreme. What became of this long tendency to idolatry? Where did it go? What caused it to go? There is a reason. We shall see.

And here in the New Testament we find a great council of the Jews called the Sanhedrin, presided over by the high priest. The Old Testament knows no such body. Up to the close of the Old Testament you never hear mention of such a court or body as the Sanhedrin. What was the origin of it? Where did it come from? Who are its members? And from what sources and needs did it originate? You can find the answer only in some period of the history that comes between the Testaments.

Here, too, among the Jews are a number of great and influential sects—the Pharisees, the Sadducees, the Essenes, the Herodians, the Zealots, etc. There is no mention of any such sects in the Old Testament, and there is nothing there that corresponds to them. When and where and how did they come into being and onto the stage of Judaism?

There are other equally important matters about which questions might be asked. We hear of the Scribes. They are frequently mentioned in the New Testament. Who were they?

There are people referred to in the New Testament under the title of "The Dispersion." When Christ was once talking to the Pharisees he said: "Ye shall seek me, and shall not find me; and where I am thither ye cannot come." Then they said among themselves: "Whither will he go, that we shall not find him? Will he go among the dispersed among the Gentiles, and teach the Gentiles?" The dispersed Jews, "The Dispersion," who were they? James begins his General Epistle with these words: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." Who were these people to whom he sends a "general epistle," because they are "scattered abroad?" That you can find out only by a study of the history between the Testaments. There is a gap there that you must be able to fill out if you are to understand such references.

There is another very important and wide-spread institution among the Jews—both among those in Palestine and in practically every city throughout the then civilized world where any considerable number of Jews were found. In every such city there is an institution of which the Old Testament knows nothing—about which it says absolutely nothing. Yet it is a purely Jewish institution—the

very center of the social and religious life of the people. It is called the Synagogue. The Synagogue was frequented every Sabbath—not for sacrifice, but for the reading of the Law and for preaching and prayer and other religious exercises. It was a popular institution, a very democratic institution; it did not seem to have any connection with a priesthood or with priestly matters. It was of the people, for the people, and by the people. It was in the true sense of the word a popular institution. Well, where did it come from? When did it begin? Why? And how did it reach its great prevalence and power? The answer can be found only from a study of the history between the Testaments.

In the time of Christ the land of Palestine itself was divided into three parts—not twelve parts, corresponding to the twelve tribes of Israel, as in earlier days—not into two parts, into the Northern and Southern kingdoms, as in later Old Testament times; but into three parts, Judea and Samaria and Galilee. It was from Galilee, you recall, came most of Christ's apostles. When did this hitherto unheard-of division become a map in the Biblical geography? And by whom, or through whom?

Then there was the very Temple of the New Testament—the Temple in which Christ taught and from which he drove the money changers with a whip of small cords. This was not the Temple of the Old Testament. It was different. Who built it? When was it built? How long was it in building? To this Temple Jews of all tribes, not only from Palestine, but from all parts of the world, came to worship. How was it that these worshippers in this Temple—this central religious shrine—had a world-wide home?

The answers to all these questions and to many more besides are found between the Testaments. It is in what we may call interbiblical history. It is in a period of four hundred years that lies in a territory after the Old Testament closes and before the New Testament begins.

Is it not a period in regard to which we as Bible students, as lovers of the true religion, should be posted? should at least know something? It is a period not alone eventful and important, but extremely fascinating.

You may ask, "Well, how are we going to learn about this period—this blank of four hundred years between the Testaments?"

There are a few modern books from which one may gather a good deal of information regarding this period—such as Dean Stanley's "History of the Jewish Church," or Dr. Cheyne's "Jewish Religion After the Exile." Then there are the older books, such as the writings of Strabo, and Philo, and Josephus, and Eusebius. Two or three generations ago the writings of Josephus—Flavius Josephus—"The History of the Jewish Wars," and "Jewish Antiquities"—were found in nearly all religious families, and were poured over with the deepest interest by many of our forbears. They knew more than we do about this very interesting and fascinating period of interbiblical history.

But the chief source of knowledge of this period



is open to us all. There are few Christian homes in which there is not an old family Bible which has bound in it, between the Old Testament and the New, those writings which are known as the Old Testament Apocrypha, the chief source of knowledge of this period between the Testaments.

These books are generally printed in smaller type in our Bibles, and are bound between the Old Testament and the New. But they are not in all our Bibles? Why not? Or, if not in all, then why in any?

I think the answer to that is well understood. They are books which have not been universally accepted as part of the Bible—as worthy of being admitted to the Canon of Scripture. Against their claim to canonicity certain branches of the Christian Church have placed an interrogation point. They are not universally accepted as worthy of a place in the Bible. They have merit, they say, but they have not “canonical merit.”

I think there is no doubt that this is true—that they are not on a par with the other books of the Bible—that they contain infelicities of language and sometimes even of morals—that they bear no evidence of Divine inspiration. But when all this is said, it does not stand in the way of the fact that they are books of remarkable value and with which we would do well to be better acquainted.

The primary meaning of the word Apocrypha is “hidden” or “secret,” but by and by it became

associated with the idea of “spurious,” and people settled down to using it with that meaning. According to still later conjecture it was thought that the name Apocrypha was given to the books because they were read only in private—not in the churches.

It should be added that the Roman Catholic Church regards them with more of canonical authority than we of the Protestant Church do.

Some of the books originated under the Persian ascendancy and portray the life of the Jews in exile. Some were produced in Palestine and give the life and thought of the home-country. Some were written in Egypt, and show the influence of Greek thought on Old Testament conclusions. Many of them give pictures of the inner life of the Jews during this transitional stage in their history. And some of them, like the First and Second Maccabees, are straightforward history and give us the great and controlling events of interbiblical times—of the period between the Testaments.

The names of the books are: First and Second Esdras, Tobit, Judith, the Remainder (or conclusion) of Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch (with the Epistle of Jeremiah), The Song of the Three Holy Children, Bel and the Dragon, The History of Susanna, The Prayer of Manasses, and First and Second Maccabees.

In a further article we will speak a little more particularly of each.

## Putting Business Into Religion

REV. CHARLES J. WOOD, D.D., Housatonic, Mass.

If I were to take a text for this theme, it would be from the Gospel by St. Luke, sixteenth chapter, and eighth verse: “His lord commended the unrighteous steward, because he had done wisely”. I have nothing to say in favor of his unrighteousness, nor of his slackness of duty. I would commend, however, his business principles. The church of today can profit greatly by a serious attention to those business methods of this man, which his lord commended.

Here is a man, who was stressing the needs of the first person. He had evidently been a slipshod employee. Like the business methods of many churches, anything was good enough with him, until he came to the day of settlement. This man, apparently, had not broken any iron clad rule. He had never stolen from his employer. He had been simply lax in prosecuting the business that had been entrusted to him. When pay-day came, he was told that his stewardship had been given to a more efficient person. This evidently awakened his business powers, for his treatment of his lord's debtors called forth commendation.

This parable is a life-size moving picture of many churches today. They feel that they have an eternal trust, that any kind of methods will suffice. It is only when our churches

awaken, and refuse these cast-off garments of a past age, that they will hear the commendation of conscience, and of God. Pay-day has already come for many of them, as is evidenced by empty pews, and depleted treasuries. The harvest is plenteous, but they have no harvesters, nor challenging methods. The Master is not placing a premium on dishonesty, in this parable; he is simply teaching that slipshod methods must be replaced by up-to-date business methods. In this age of methods, we feel the importance of his teaching.

Here are many denominations today woefully lamenting the fact that their choice young men are entering all other fields of endeavor but the ministry. It is being whispered in many quarters that a great number of our churches must soon close their doors unless more young men are enlisted in the ministry. Perhaps some of them deserve to close their doors. The real fault lies at the very door of the church. Lax business methods, foolish demands upon the time of the minister, the idea that anything is good enough for the church, the picture of a pale-faced parson spending his whole time ringing door bells, and attending afternoon pink teas, are factors in weakening the force of the call upon our young men. The business of the church is the biggest business on earth. It is worthy



of the best and up-to-date methods. The hour has come when the feeling that anything is good enough for the church must be banished forever. There are churches that pride themselves on the fact that they have been conducting the Lord's business in the same way for the past thirty years. It would be a grave sin to change the land-marks of the fathers. Such a state of affairs does not attract the average young man—it repels him. The day has come when the church needs red-blooded manhood. We have been attempting small tasks with weak methods; we have been apologizing for the state of affairs within the church. We ought to have presented the greatness of the task, that it is momentous, and that it calls for the best that is in the man. If the church asks little she will get little; but let her appreciate the real meaning of the Kingdom of Right Living, and she will feel new strength coursing through every organization.

There are many church schools today that are content with following cast-off pedagogical methods of fifty years ago. They crowd the entire constituency into a single room, where the teacher that makes the loudest noise gets the most attention. They are content with trying to teach the "meat" of the Scriptures to the scholars, when they need the "milk" of the word in the right way at the right time.

A man in a certain parish had just purchased a \$300 fur coat, a new Hudson sedan, and had remodeled his home throughout. He was asked for a contribution to help remodel the church school room, according to modern plans. "Why, certainly, I'll make a contribution," he exclaimed. He opened his magnificent fur coat, found his wallet, and made the magnificent contribution of five one-dollar bills. We have been asking for pennies in our church school work when it ought to have been dollars. We have been content with "putting up with conditions, they are the best we can have", when we ought to have demanded their improvement. It takes just as much business ability, and thought, and plans, to conduct a church the proper way as it does to manufacture a prophylactic tooth brush, or a spark-plug for an automobile. The need of the hour in church school work is business methods spelled with a capital B. Wist ye not that each one of us must be about our Father's business with the latest and best business methods?

A brother minister was lamenting the fact that he couldn't interest many of his business men in active church work. All of us feel the dire need of business men in the work of our church today. Why do so many of us fail in this respect? The average business man wants the church in the community. He contributes to the support of the church, but when Sunday comes he does not accept the invitation of the church, and settles down

to peruse the "Sunday edition". Why is it that he does not feel the call to active church work? During the week he has been busy with all the details of a finely organized system, using the latest business methods. When he turns from these precise methods, to the work of the church, that is done so carelessly and indifferently, he finds nothing to challenge his allegiance. The work of the church has not been presented to him as large as it should have been. She has conducted her business by lax methods. A church divided will not claim him. A message from the pulpit of a mediaeval theological controversy will not draw him. He must be made to see that real religion is a vital business asset, that his business methods are just what the church needs. The dividends of this business are not declared in sacks of flour, nor bank notes; but in human lives and souls. It would pay many of our churches to pick the leading citizen from its membership, and make him the business manager of the church. New life and power would soon be evident in all of the organizations. Should all church members be stupid in business methods? Should all wisdom be relegated to the ungodly, and the business of our Master take what is left? Religion would be more vital today if more business principles were put into it.

The time element enters largely into the efficiency of our church work. Here is a church member who has time for anything else but church work. Here is a church school instructor who has time to go to a party on Saturday night, and then goes before her class on Sunday with no preparation. Then she wonders why she cannot interest her scholars. Here is a church school superintendent who does no planning for his session. The program never varies: a song, a prayer, and thirty minutes for the study of the lesson. Here is a minister who never plans for his mid-week service, and wonders why his attendance does not increase. He puts on his financial drive with no preparation, nor business methods, and then wonders why it fails. The Lord helps those who take time to help themselves. Church work requires the same thought and time that it requires to win our bread and butter. If we had more consecrated Christians they would take the time. The church needs just as good business sense and time in praying and winning souls as it takes to manufacture "shredded wheat" or "grape nuts". While the church refuses to take time to work out an adequate religious program of worship and social expression, vice and commercialized interests are using every modern device to claim our boys and girls. "The children of light may learn many business lessons from the children of darkness". Jesus taught precisely that. "If the children of light would only show as much shrewdness and wisdom as the agents of evil, we would



see the Kingdom of God coming in power on fields where it now lags”.

Let us sit down and write out quickly, not fifty or one hundred doctrines, but one main business—to catch men. Let our nets be the latest improved business methods. We need to strike out the clause, my church right or wrong, to be advanced at the expense of oth-

ers. The cause of Jesus Christ is bigger than any denomination. Too much time, money, and energy are spent in interdenominational warfare. We need to study out together the best methods of winning men. Pray for the Kingdom of God, plan for it, and second to none, put business methods into it.

## The Use of Suggestion

REV. WILLIAM J. VAUGHAN, Pleasantville, N. Y.

The difference between a successful and unsuccessful ministry may be largely a matter of tools. Although it is natural to blame failure from lack of skill on tools used, it is hard to imagine skilled workmen or artists attempting a fine piece of work without the very best tools.

The minister is the sculptor of the human soul. He is to help shape it for God after the model of Jesus Christ. For this high task he must find and use the best kind of tools. Suggestion is one of the fine psychological tools of the minister sculptor.

What is suggestion? Simply stated, it is the means of control of an individual's specific reactions by another individual. Or to make our definition more technical, suggestion is “the entrance into the mind from without of an idea or image, which is accepted uncritically, and tends to produce the muscular and volitional activity which ordinarily follows upon the presence of such idea or image.” The important factors in suggestion, which is to be distinguished from auto-suggestion, are thus threefold: (1) an external source, (2) an uncritical acceptance, and (3) action.

It is evident from this definition that if everyone thought about everything the use of suggestion would be impossible. But real thinking is rare. Psychologically speaking the thinking process is involved and difficult. So most of knowledge is gained by an uncritical acceptance. Even those who give much thought to some things cannot give critical attention to everything. The greatest thinkers in some fields are obliged to act on suggestion in other fields. While there are degrees of suggestibility in individuals no one can boast of immunity from suggestion except perhaps the feeble minded. This being the case people for the most part will respond to religious idealism or Christian programs, in so far as they do respond, uncritically.

Of course every minister is constantly using suggestion. But for the most part he uses it not according to knowledge. His unconscious use of it may produce good results nine times out of ten. But it is the one bad use that may mar a human soul or create a crisis in the Church. When Henry the Second, in a fit of passion, cried out in the presence of his courtiers, “Among all the cowards here who eat my bread, is there not one who will rid me

of this insolent fellow,” he made a bad suggestion that caused the murder of Thomas à Becket and his own deep remorse afterwards. The thoughtless and undiplomatic preacher by wrong or inopportune suggestions may plunge himself into a sea of difficulty while at the same time he prevents the progress of the Kingdom.

The advantageous position for the use of suggestion which the minister holds makes more imperative his understanding of its underlying principles. For example, it is known by experts in advertising that the suggestibility of buyers is dependent on the prestige and authority of the external source of suggestion. For that reason a certain brand of goods that has the distinction of being used by Lloyd George or President Coolidge will have a greater sale when this fact is known than a similar brand which does not have the same distinction. Under the working of the same principle a statement made by a prominent man in state or national life will be more widely accepted, even if untrue, than that of an ordinary private citizen owing to the prestige and prominence of its author. The minister holds an especially important position in the thought life of his community. More than that he commands the highest source of knowledge—the Word of God. Whether right or wrong his statements of interpretations of that Word are accepted with great credulity and often their implications are followed out most uncritically.

A second important advantage which the minister has in the use of suggestion is that of the crowd. While crowd suggestibility is a dangerous factor in the life of a community or nation it is also a favorable condition for the accomplishment of great good. While an individual may stoop to the committal of outrageous crime under an evil mob impulse, he may rise to great moral and spiritual decisions under the good impulse of a congregation swayed by a deep religious emotion. The success of evangelistic meetings such as have been conducted by Dr. William A. Sunday is due in no small part to the extreme suggestibility of individuals in the crowd who make decisions that they would probably not make alone. The minister who stands before a large congregation may well ponder his responsibility for the souls of men as he realizes the



power of suggestion thrown out in his message.

While it is in the actual work of winning men to Christ and strengthening Christian character that suggestion plays its highest role, its use in securing official action and in carrying forward the whole Church program is highly important.

Official church bodies are not as a rule very logical. But they are quite suggestible. I have a preacher friend who is one of the most logical men I have ever met. I heard him once present a proposition to his official board in such a clear, concise and logical fashion that I expected an immediate favorable response. The contrary was the case. It coldly turned his proposition down. I am now confident that if he had used more time and had followed the indirect method of suggestion the response would have been different. I asked another preacher friend how he succeeded in getting his church and parsonage repaired and beautified. I knew what kind of people he was trying to shepherd. They had long been noted for their lethargy in matters of material improvement. He told me that he had done it by preaching. After having repeatedly failed to get action in his official board, he had resorted to a new source of sermon illustrations. In one sermon by way of illustration he called attention to the trickling stream of water that had come through the roof and had left its mark on the wall. In another he referred to the faulty heating system in his house. A few sermons of this kind brought the desired results. An official board was seeking his advice as to what might be done to remedy matters. It is doubtful if every pastor could make as skillful a use of suggestion as this one did. However it serves to illustrate how indirect suggestion may make possible a program of work otherwise impossible.

The time element is important in suggestion. The wise pastor will be planting suggestions today that will come to fruition after weeks, months or even years have elapsed. One of the most successful ministers in the city of New York told me that it took ten years to change the pew rental system of finance in his church to a more democratic system. When the proposal was first made he was politely told that he might have his way provided he was willing to shoulder the burden of finance himself. Altho having temporarily failed, he had planted the suggestion that was to bear fruit ten years hence when these same officials to whom he had made the suggestion at first came to ask for a change of an outgrown system to a more up-to-date one. This minister expressed the conviction that it was far better to have waited ten years than to have created a crisis in his congregation by compelling immediate change.

The most fruitful suggestions are those that seem to come directly from the individual who acts upon them. For this reason the suc-

cessful pastor will be constantly making suggestions to individuals and groups in his parish. Then he must wait until these suggestions come back with all the force and freshness of originality ready to seize and back them with a practical program for their ultimate realization.

A study of the Psychology of Suggestion will amply pay the minister of the Gospel. In the business world today suggestion is playing an important part. Certainly the man whose task is to advance our Lord's Kingdom will be wise in availing himself more and more of this fine instrument to help men to God.

(The editor of *The Expositor* is well acquainted with a prominent pastor who has shown rare leadership in a large church. I have known him to work out some cherished plan to the last detail, then present it to his official board. In presenting it he gave the plan clearly and the reasons for it with utmost care. The board would discuss it pro and con and before the evening was over it would begin to look as if it might not carry. The minister would suddenly let up as if he had but little zeal in the matter and suggest that at some other time it might be taken up again, or else dropped altogether. At a meeting a month hence, or two months hence, some member of the board would bring it up, almost as if it were his own idea, present the arguments for it, and all the others say they had been feeling the same way, or were convinced the idea was excellent, and the thing would be adopted unanimously.)

This same minister friend of mine brought about a change in a century-old church from the pew rental system to free pews and envelope offerings in the same way.—Ed.)

#### "I AM WITH YOU ALWAYS—"

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who nerves our arm;  
He turns the arrows that else might harm,  
And out of the storm He brings a calm.

And the work that we count so hard to do,  
He makes it easy, for He works, too;  
And the days that seem long to live are His,  
A bit of His bright eternities,  
And close to our need His helping is.


Susan Coolidge

The silent skies are full of speech  
For who hath ears to hear;  
The winds are whispering each to each,  
The moon is calling to the beach,  
And stars their sacred wisdom teach  
Of Faith and Love and Fear.

Phillips Brooks.

The Bible, the ancient book, which seemed to bind us to an outworn past, has become our charter of liberty.—E. F. Scott.





# The Expositor

## Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

### GOOD THINGS IN PROSPECT

The March number of *The Expositor* will be an especially notable one. It will be a special Lenten Number, with Evangelism, Palm Sunday, Good Friday and Communion given emphasis. Some of the good things in prospect are: "Successful Church Management," by Rev. Dr. William S. Mitchell; "The Meaning of the Cross," a Drama Sermon by Rev. G. M. Heroy; "Cultivating the Interdenominational Mind," by Rev. Orvis F. Jordan; "How They Advertised Christ in Woolverhampton," Rev. R. C. Hallock, D.D.; "Pulpit Prayers of the Minister," Rev. W. J. Hart, D.D.; "Sextette," by Rev. Mr. Smith; "From Malachi to Matthew," second article; "Does Sensational Preaching Pay?" Rev. A. Russell Tomlin; "What Christ Did for Me That I Cannot Do for Myself," by Rev. Dr. H. H. Barstow; "A Leaf From Dr. Bernard C. Clausen's Experience;" "Printer's Ink," by Rev. Samuel Blair; "Essentials of a Minister's Efficiency," by Preston Grady; "The Constructive Sermon," by H. R.; "Safety Engineering in the Average Church," by E. G. Wallace; "The Rural Church Problem," by Rev. G. R. Smith; "Topical Preaching," by Rev. A. W. Lewis, D.D.; "How I Gather My Illustrations," by Rev. Eldridge B. Hatcher, D.D. All the departments will be full and especially helpful.

### THE GIFT OF SOULS

The assurance the angel gave to Paul during that storm in the Mediterranean included not only himself but the whole company. "And lo, God hath given thee all them that sail with thee." The angel could have rescued Paul and left the crew to perish; but to save them all for his sake was attaching importance to Paul, the servant of God, and was putting much honor upon him. It must have been a great joy to Paul to know that so many others were to be rescued.

A storm caught a boatman and two friends out on Lake Ontario. The boat was upset, but by heroic efforts the man was enabled to stand on the shore ere long with both his associates rescued from the waves. It was a joy to that man to be saved; but how that joy was intensified when he had given him also the others who had sailed with him! What an intensity of joy therefore must come to the Christian minister who has the souls of others given him—who becomes the human instrument in God's hands for their salvation!

What a blessed fact is this gift of souls to

parents! "And, lo, God hath given thee all them that sail with thee." What a promise that would be to fall on the ears of fathers and mothers who are concerned for the spiritual safety of their children!

That was a pathetic incident narrated at the funeral of Henry F. Fales, long a conductor on the New York Central railroad. Late in life he came to unite with a Methodist church in New York city. As he received his first communion he remarked to his pastor: "I am following my mother, even if it is a long way behind. But ever since those old Vermont days when she taught me my duty I've tried my best to follow her. I hope she knows it now." Stronger, indeed, than death is a Christian mother's influence. The gift of souls to mothers is one of the surprises awaiting them in heaven. The late Bishop A. Cleveland Coxe once said: "I owe much to a great and excellent man, my father, but for the pious and consecrated impulses which sent me into the blessed ministry of our Lord, I owe more to my sainted mother—a woman who passed through a contaminated world without partaking in the least of its contamination; who in the midst of temptation and trial kept her faith in God without alloy and scattered benedictions along her mortal pathway." A similar testimony has been borne all down the ages. It is the magnetic, personal, loving, mighty influence of godly mothers that has been felt as a saving power. The gift of souls has been theirs. As Libanius, the distinguished head of the great pagan school at Antioch, contemplated the character and aims of Anthusa, the mother of St. Chrysostom—one of his pupils—he exclaimed in admiration: "What women these Christians have!" Anthusa devoted herself to perpetual widowhood after the death of her husband for the sake of having time and energy undivided for the spiritual guidance and instruction of her son. No wonder that under such teaching and such an example the boy grew to be "Chrysostom"—golden-mouthed—the most aggressive and ardent, as well as the most eloquent preacher of the Eastern Church. We are reminded also of Monica, the equally faithful mother of Augustine, of her following him through all his wild wanderings, of her tears overmatching his hardness of heart, of her love melting his indifference, of her prayers startling his apathy, of her unconquerable faith compelling him to listen to her pleadings for God and his Christ. The gift



of souls is to fathers also, fathers who live nobly, who are reverent and God-fearing and who set a good example before their children and teach them right.

We have read an incident concerning the father of the celebrated Charles J. Fox. He had within his grounds an old stone wall. He happened to mention one day in the presence of his little boy that he intended to have it blown up with powder. His son thereupon exacted a promise that he should be permitted to be present to see the explosion. But on a certain day the wall was blown up and little Charles was not there. The disappointment was very keen, and he ventured to expose to his father, reminding him of the promise that he should be present. The gentleman immediately sent for masons, had the wall rebuilt, and, while his son was looking on, had it blown up again! That was right, and fathers who are as careful to treat their children honorably will have the gift of souls. To faithful parents God gives "those who sail with them" in the family group.

The gift of souls is the privilege of many other Christian workers. To the faithful Sunday School teacher this gift of souls comes as a crowning reward. "And, lo, God hath given thee all them that sail with thee" in that class of yours—how often this is the Sunday School teacher's joy! This, too, is the hope that inspires the faithful pastor—that he shall have the gift of souls, and be the means of salvation to the people of his congregation. The missionary on the frontier of the country or in the slums of the city or among the heathen in foreign lands is inspired by the same hope, that he shall have the gift of souls and be the minister of redemption to others. What a noble work it is to win souls to Christ! What a great reward to hear the words, "And, lo, God hath given thee all them that sail with thee!" Brother ministers, this is the season of opportunity, the time for soul winning. Let us be faithful that we may hear this good word, "And lo, God hath given thee all them that sail with thee."

### PENSIONS FOR MINISTERS

In a little incident, which appears in a contemporary, many will recognize a familiar picture. It is that of the old minister who, after giving all of the best years of his life to the work, is at last dropped as of no more use for active service, and—utterly unprovided for.

The old preacher had served his church exactly forty-six years. There had been days in the early part of his pastorate when other churches had urgently beckoned to him, but he had been unwilling to leave the people to whom he was devotedly attached. And his work had been efficient unto the very end. Most of the members had known no other pastor. He had buried the dead, had said the words which established new homes, had been the friend of the boys and remained their friend when they had grown into manhood and had taken the places left vacant by their fathers. But now the end had come. Conscien-

tiously the old man, now seventy-five, had laid down the burden.

A friend remarked to him: "Now that you have retired, of course provision of some kind has been made for your old age?"

"No, I can't say that there has," said the old minister slowly. "Somehow I have not been able to save any money."

"And we all know the reason why," laughed the other, who was a railroad conductor. "Everybody in trouble came first of all to you. Now, honestly, did you ever turn any one away empty handed?"

"I cannot just say as to that," stammered the old man.

"Well, I can; but what I want to know is, hasn't the church or denomination made any provision for you now that you must give up active work?"

The old man shook his head and did not speak.

"That's a shame! That's a disgrace!" said the conductor. "I have been with this road only twenty-three years, and next November I shall retire, and the company will pay me a pension as long as I live."

"And I am glad," said the old man.

"So am I—for myself; but what I cannot understand is why the Christian Church, whose members sometimes find a great deal of fault with the railroads because they think they are not altogether fair in their dealings, should fall so far behind the despised corporation in dealing with the men who have served it faithfully. Do you know, dominie? Can you explain it?"

The old minister shook his head as he said slowly. "Perhaps they have not thought of it in that way."

Better salaries while they are serving and pensions when too old to serve—for this *The Expositor* stands and has stood from the day of its founding.

### "PAID IN FULL"

What must be said of the multi-millionaire layman who, not long ago, heard the appeal for the aged and disabled ministers of the Cross, voiced not by themselves, but for them, and who out of his abundance took a five-dollar bill, fastened it to a card, signed his name and marked it "paid in full?" What did he pay in full? His debt to the ministry who won him to Christ, who comforted him in his sorrows, whose leavening influence helped to conserve his property against unreasoning and unjust attacks? Paid in full! While washerwomen, school teachers, clerks, stenographers and ministers' wives have given five and ten times five, saying as they gave, "I wish it were a million!" Dear, faithful souls, it is a million! The old miser's millions, to which he is still holding on, do not begin to make him as rich as the little you give out of your scant store. You are souls of the Sunset-glow. You have something of its glory in your own hearts.

The Government, the railways, many businessmen provide pensions for aged employees. We provide for our old domestic servants who have given us the best of their lives. We set aside a



substantial love-gift for the foundling we adopt. We find homes for the aged and for worn-out friends who have been victims of misfortune. We would never turn the old family horse or even the dog out of doors. But the old pastor!

### INVESTIGATE BEFORE YOU INVEST

In the city in which the writer resides the Chamber of Commerce has just issued fifteen hundred posters in colors under this title:

#### "THAT LOST BILLION"

These posters they have distributed in factories, banks, and other places, cautioning people against putting money into unproved ventures. The poster reads:

"That Lost Billion—\$1,000,000,000 is paid for worthless stock certificates each year in the United States. That tremendous amount of money would: Buy and furnish countless homes; Start tens of thousands of bank accounts; Purchase millions in life insurance to protect families; Secure innumerable dividend-paying bonds and stocks.

"Gone Beyond Recovery—Because you and I took the word of a total stranger or a well-meaning but misinformed friend.

"Ask Someone Who Knows—There is only one safe road to sound investment: Investigate Before You Invest."

Yes, Investigate Before You Invest. We still hear of ministers who are taken in by fake promoters or well-meaning but mis-informed friends. In this same city where these posters were distributed, ministers not a few were among those who even mortgaged homes to raise money to put into a very doubtful concern. In this one city and its vicinity half a million dollars were put into the venture. Three of the salesmen are now under indictment.

Ask someone who knows. Investigate before you invest. Your banker, your Chamber of Commerce, some conservative friend will help you know the value of a proposed investment. Again we say, "Ask some one who knows." "Investigate before you invest."

### INVESTIGATE BEFORE YOU INVEST

One of our readers, an active pastor of a large city church, has written us as follows concerning *The Expositor* and our advice "Investigate Before You Invest." His letter shows the importance of investigating still more before you invest. You can't investigate too much. Our friend and subscriber says: "I have been a careful reader of *The Expositor* for a number of years. I have derived much benefit from its general subject matter. I believe your advice is good to consult bankers when a preacher has some surplus money, yet I know from experience that there are some crooks who can outfigure bankers. I consulted a half-dozen bankers on one proposition, and each banker spoke favorably. The concern velvet-footed into people's confidence by bringing the record of the father and grandfather of the crook into play. For over ninety years this family did an honorable and successful business in the finan-

cial world. Now the grandson has fleeced seven thousand stockholders out of several million dollars. The chief crook is a fugitive from justice while sixteen others are under trial in federal court now. I lost several thousand dollars, and perhaps some friends lost because they had confidence in me. I also know that I prevented one man from losing ten thousand dollars after I began to hear rumors of irregular transactions. I am glad that God has helped me through this crisis and that I am still young enough to save for later years. There is no absolute safety that I know of."

Our friend is right. There is no absolute safety. But some investments are very much nearer being absolutely safe than others. The nearer it is true that one cannot afford to lose, the more careful and conservative he must needs be. "Investigate before you invest," and make sure, too, that your investigation is as complete and careful as it ought to be—the more careful if you cannot afford to lose. We are sorry for our subscriber's losses. We are glad he has spoken up to help warn others from possible pitfalls.

### "MISERABLE SKILLY"

In an address before the Congregational Union at Bristol, England, shortly before his death, the Rev. Dr. John H. Jowett called attention to the great contrast in pulpit themes between the preachers of today and those of the days of John Wesley. He said: "You never find John Wesley preaching on some remote circumference of human need. He did not dwell on the outer suburbs of men's lives. He dealt with needs that are fundamental. He preached on the great doctrines of the Bible. As compared with the rich, nutritious truths of these themes, a lot of modern substitutes are like so much miserable skilly." (The dictionary says skilly is "English dialect for gruel, a thin porridge.")

### APPRECIATION AND REQUESTS

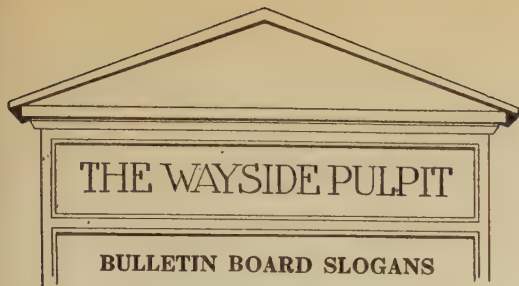
The following is the sort of letter we like to receive, especially because it gives pointers as to what our subscribers wish. It is from Rev. F. W. Engel, pastor of the Methodist Episcopal Church of Williamstown, Vermont, dated November 17, 1924. Mr. Engel says: "Your magazine is getting better every month. Continue the Greek Department (Gold-Mining in the Scriptures). Give several more Song Services, please. Kindly send me your catalogue of cuts."

British pre-eminence in sports has been drowned in a beer vat.—*Christian Statesman*.

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again.—*Benjamin Franklin*.

Cigarette manufacturers who are always hunting new stunts for advertising, will miss their most lurid chance if they fail to tell that one cigarette cost Jersey City two million dollars and made two hundred people homeless. Walk a mile and ask father.—*Christian Statesman*.





It is an axiom among experts that only persistent advertising pays. A bulletin board empty part of the time or carrying out of date material is worse than none. Don't let people look at your board expecting to see something worth while and then be disappointed. A leading advocate of church advertising says that a motto or trademark develops the appreciative faculties and aids the memory. The experience of churches justifies the assertion that the bulletin board is universally worth while. That is putting the matter very mildly. Its influence is marked. Messages from the board furnish material for conversation on the street. Traveling men write their appreciation of them. One man writes that he has made one sentence from such a board the motto of his business and has it in a frame in his office.

A rut is a grave with the ends knocked out.

Get down from your roost and boost.

A man's character is revealed by the things he does not care for.

Godliness is contagious, but there must be contact.

Sunday or fun day, which?

Not good if detached—true of church members as well as railroad tickets.

The smoke of scandal often arises from the fire of indiscretion.

The bobber shop has put a permanent wave in father's bank account.

Christians should travel fast enough to avoid tail-end collisions with the devil.

Even the seven-day-clock-religion needs wind-up on Sunday.

Government is impossible where moral character is wanting.

People should watch their step, especially when they are stepping on gas.

"By and by" bears no date.

Sin steals more time than procrastination.

It is possible to stuff the body and starve the soul.

Religion ought to be parked in the church pews on Sunday.

Some men accidentally get into trouble, and others deliberately accept an invitation to judge a baby show.

You may do it the wrong way, but you can't do it wrong the right way.

In these fast-moving times I certainly feel sorry for the old-fashioned mother who has no smart young daughter to guide her.

Psychology is the science of telling us things we

already know about our mind, in language which we do not understand.

Many a wife who complains that his wife can't take a joke, forgets that she took him for better and he got worse.

When a man begins to realize the truth about himself it frequently retards his program for reforming his neighbors.

The Bible does not need to be re-written nearly so much as it needs to be re-read.

It always is time for a train at the grade crossing. Enough spiritual power is going to waste to put Niagara to shame.

Cobwebs form in the unused human attic.

Salvation may be free, but perdition offers a premium.

It would puzzle some parents to tell why they are raising children.

Patriotism has not discharged its full duty when it hangs out a flag.

Faith is a principle by which to live, not a problem to be solved.

It is hard on a man's constitution for his vocal organs to run empty.

The darkest night that ever fell on earth never put out the stars.

One of the easy ways to seek death in the old days was to blow out the gas; the present way is to step on it.

If a woman does housework for ten dollars a week, that's domestic service; if she does it for nothing, that's matrimony.

Weeds take up just as much ground as roses, and more soil substance.

A soft job means a soft character.

Some people need to have more faith in their faith.

Religion costs, but irreligion costs much more.

Lonely? The church offers friendship.

Stand with the church for the best things.

The church is the state's hope of stability. For reasons of citizenship come to church.

"I was in the spirit on the Lord's day."

For your soul's poise and plenishing, come to church.

The church offers satisfaction to man's most ancient needs.

Don't try to be neutral toward Christ; it's impossible.

There never was a time like now to square yourself with God.

It takes men, women and children to make a church. Put emphasis on every word.

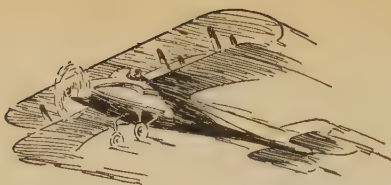
### INCREASINGLY ENJOY

Rev. William Wood, of Kennebunk, Maine, writes: "I think I have been a regular subscriber for *The Expositor* from its first issue. I increasingly enjoy its monthly visits. It always has something I need at once in my work."

### WELCOME

Rev. A. L. Scherry, of Orrville, Ohio, writes: "Of all the magazines that come to my desk there is no one quite so welcome as *The Expositor*."





## Views From Our Aeroplane

### By the Sky Pilot

#### SIMPLICITY

The Sky Pilot presumes to believe that the reason Christ never used such phraseology as major premise, logical deduction, corollaries, the analytic process, the synthetic process, the inductive method, the deductive method, sequences, etc., was because he knew that the great mass of mankind would never, and could never rise to such a degree of enlightenment and education as to apprehend such processes, much less comprehend them or enjoy them. Hence the Great Teacher used common words, common truths, common illustrations, well-known similes, and parables; all of which he placed on a level with the minds of the people. "The common people heard him gladly."

#### A GOOD WIFE

A distinguished layman of New York City once said in a speech in the General Assembly of the Presbyterian Church that "a minister is very much what his wife makes him." This is doubtless true. The success of many a man in the ministry and in other vocations is largely attributable to his wife. The good wife should have the elements of positiveness and independence in her composition. If she is one of those negative, excessively amiable creatures, that universally endorses the acts and utterances of her husband, she will be of no advantage to him. Every preacher needs a wife who is an unsparing but helpful critic of his performances, and who with loving frankness tell him of his faults.

#### HOW TO TELL A GOOD SERMON

Said one neighbor about the minister: "He talks fine." "Yes," said the other, "but where in caution does it get you?"

Preaching whose "getting" power is dubious can't be right. Preaching whose "getting" power is manifest can't be far wrong.

Above all else a sermon should get somewhere worth going and it should carry its hearers along.

#### NEVER

Never use the editorial "we" in preaching; make the message personal. Never preach at people; preach to them. Never grow hysterical or slushy; do not scream at wrongs. Never abuse your members; and never allow any visiting minister or evangelist to do it. Never combat science. Never be afraid to tell the truth. Never give the chief seat in the synagogue to some minor matter.

#### TOO LONG

Don't preach too long. The Sky Pilot thinks that if you are earnest and interesting, whatever you are preaching about you should preach about thirty minutes. Some sermons remind one of the sailor who was told to pull a rope on board. He pulled and pulled until he was tired, and then declared that he believed the "end of this 'ere rope is cut off."

#### DEVITALIZED PREACHING

The Sky Pilot has frequently read, in health journals, of the danger to be apprehended from food which has been so refined in its preparation that the vital elements have been largely eliminated. Thus it comes that many an eater is defrauded and famishes while he supposes himself to be most adequately nourished and sustained.

The greatest danger to the Church of Christ today comes from the possible preaching of devitalized Christianity. If all our preachers will gird themselves for the task of preaching the genuine gospel that alone can save the souls of men, and if our young men coming into the ministry will determine to be true ambassadors of God, knowing nothing but Jesus Christ and him crucified, nothing can prevent the constant progress of the Kingdom.

#### LOOK OUT!

A minister who was in the habit of comparing Christian grace to a vine, once ventured on a new simile, with somewhat doubtful results. He said, "And, my brethren, if there remains one spark of grace, water it, water it."

#### SOUND, ALL SOUND, ONLY SOUND

Texts should not be selected whose chief resemblance to the subject depends upon mere sound. A preacher chose the following for a text which he thought appropriate for Ash Wednesday: "I have eaten ashes like bread."

Another minister, called to preach before a bench of English judges, announced for his text, "Judge not, that ye be not judged."

A preacher in one of our western pulpits having for his subject "The Power of the Newspaper Press," is said to have taken for his text, "And he sought to see Jesus, but could not for the press."

#### TWO YEARS MORE

Rev. William S. Harper, pastor of the First Congregational Church, Humboldt, South Dakota, in renewing his subscription for two years writes: "Enclosed check for two years more. I believe I have taken *The Expositor* for more than 15 years and regard it as a necessary part for the work of my ministry. I might add that I think it is better than ever, especially the past year."

#### FINE WORKMANSHIP

Rev. Alfred Barratt, pastor of the Presbyterian Church, Dallas, West Virginia, writes: "I want to tell you that your December, 1924, issue of *The Expositor* is a fine piece of workmanship—the work of a master hand—and reflects great credit upon you and your associates."



# Methods of Church Work

REV. E. A. KING, D.D., Editor

It is well to begin preparation at once for Lent and Easter as Ash Wednesday comes February 25th. Before another *Expositor* can reach you plans will have been made. A great deal of spiritual uplift comes from the observance of this special religious season and we hope that this year will be the most rewarding you have ever experienced.

From the standpoint of methods February is a resourceful month. Washington's birthday and Lincoln's birthday offer unusual opportunities for teaching citizenship and patriotism. It is now possible to get good pictures of the Washington monument and the Lincoln memorial at Washington in one picture for a lantern slide and this with others of a similar nature would make a splendid Sunday evening program.

This department is in need of church calendars, church papers, lists of sermon topics, brief accounts of your work with young people, finance campaigns, Sunday evening musical or picture programs, unusual publicity, electric signs and all such activities. It may not mean very much to you as an individual to send us some of these things but it means a great deal to the usefulness of this department. Send everything of this kind to Dr. Elisha A. King, 1618 Drexel Ave., Miami Beach, Fla.

## WORTH KNOWING ABOUT

Bruce Barton is writing the life of Jesus for "The Woman's Home Companion" under the title "The Man Nobody Knows." The first installment is in the December, 1924, number and is illustrated.

Dr. W. R. Newbold has an interesting illustrated article in "The Ladies' Home Journal" for November, 1924, on "The Great Chalice of Antioch" showing the full-sized chalice in color, with pictures of Peter, Paul, St. John the Evangelist, and two pictures of Christ. In the same number are two beautiful reproductions in color of Madonnas by Botticelli and Raphael. These are suitable for framing. E. V. Lucas has a fine story of Murillo in "The Ladies' Home Journal" for December, 1924, with a beautiful picture of "The Immaculate Conception" in colors, suitable for framing.

## A SPLENDID LENTEN LETTER

The following extracts were taken from a letter by Rev. W. A. A. Shipway, Covina, Calif. Such a letter might be sent to all church members just before the beginning of Lent, February 25th.

The church has as much to do with the making of the minister as the minister with the making of the church. Despite all my love and admiration for you, my people, I think that some of you are but half awake. You are not doing your best

toward making effective the ministry of the Church of the Holy Trinity. A red-blooded man or woman would hate to be called a slacker but it still remains true, that if we are not trying to measure up to our personal responsibilities as members of the Church of Jesus Christ, there is no other name that will apply to us. If each of our communicants were to realize his or her personal responsibility for the success or failure of the Church to which they are attached, our work would begin to take on fresh enthusiasm and go forward by leaps and bounds. Let each of us be honest with ourselves and ask ourselves what the average communicant can do, and they apply it to our own case.

**He Can Attend the Services.** If not able to be always present, he can choose certain services and be loyal to them. If he attends regularly on Sunday mornings, the chances are that he will be more likely to attend other services. Remember your example counts, and if you fail to fulfill your obligations, you will find others failing too, and your example has wrought the harm. Your example tends to build up the Church, or to pull it down.

**Any church member can give.** Religion has never thrived except where its devotees have given to its uses that which represented their toil and substance. It costs something to maintain the Church, its cultural and evangelistic agencies, the educational institutions, the reforms, the philanthropies, the missionary enterprises which represent the church functioning at its best. Their sustenance is the business of the average man. It is for him, not a budget committee, not a state commission, to decide how much he shall give. But today, as twenty centuries ago, One sits over against the treasury who knows the difference between a gift absurdly out of proportion, not simply to the money spent on necessities, but on luxuries alone—and a life wholly given to God, pocket book included.

**Any church member can pray.** Can he? Facts sometimes look the other way. Nevertheless he can pray if he will let Jesus Christ teach him how. He can find his own way and time. He can utilize the abundant helps at hand. If during this Lenten season a few thousand more Christians should establish the habit of prayer, it would revivify the life of many a church and send a forward impulse along the whole line.

**Any church member can live the Christian life.** Can he? Here again it is all a matter of trying and keeping at it. Our most important task is to be more like Christ today than yesterday, a little purer, braver, more humble, more unselfish. We talk much about the tremendous need of injecting Christianity into industrial and international relations. Probably the largest contribution the average church member can make to that desirable



end is not the insight of an expert or the far-reaching program of a statesman, but a day-by-day life that reminds others, if but faintly, of Jesus Christ.

**Any church member can evangelize.** Can he? Isn't that the work of men specially set apart or peculiarly endowed? No, evangelizing is simply spreading the good news, letting the man nearest you know, constantly through your life and at proper times through your lips, that in the religion of Christ which you profess, you have gotten hold of something big, emancipating, immensely interesting. **Character**, as has been said, is not taught, but caught.

**Your presence, your gift, your prayers, your Christ-like life** and the contagion of your cheerful and robust faith—these things you owe to the Church with which you have solemnly covenanted. One can do all these things at once without waiting for a pastoral assignment to a specific duty or any word from any kind of headquarters. These are the staple virtues and activities of the Christian life. They gave beauty and power to our religion when it was young. They will yet make it a resistless force in the life of the modern world.

I am relying on **you** to do your part, knowing that the more earnestly you pray for the **Church**, your **Rector**, your **fellow-communicants**, the more effectually you will work for a greater Church of the Holy Trinity and a greater usefulness for its people and for yourself.

**TWO SERIES OF LENTEN TOPICS**

Rev. Louis C. Hessert, Crestline, Ohio.

**I. For Prayer Meeting:**

Theme—"Enemies."

- "The Enemy, Hypocrisy." Matt. 2:8.
- "The Enemy, Prejudice." John 1:46.
- "The Enemy, Offense." Matt. 13:57.
- "The Enemy, Caste." Matt. 13:55.
- "The Enemy, Pride." John 7:15.

**II. For Sunday Evening:**

- "The Sufficient Jesus." John 15:5.
- "The Thwarted Jesus." Mark 6:5-6.
- "The Abused Jesus." Mark 3:21.
- "The Healing Jesus." Matt. 8:17.
- "The Commended Jesus." Rom. 5:7-8.
- "The Final Jesus." Matt. 11:3.

**Be 100% CHRISTIAN DURING LENT**

The following ten suggestions made in the form of a pledge come from the First Presbyterian Church of Shawano, Wisconsin.

Trusting in God for strength I will endeavor during the Lenten Season to attain as many points given below as I can, having as my goal—"100 per cent Christian During Lent":

1. Taking a forward step in Christian life. (10).
2. Reading daily a portion of the Gospel of Matthew. (10).
3. Overcoming through prayer, my greatest moral weakness. (10).
4. Attending 75 per cent of the Sunday services—or at least 12 services. (10).
5. Calling on, or, speaking every week to one

church member who does not attend church regularly. (10).

6. Inviting one non-church-goer a week to attend church with me. (10).

7. Win one person for Christ and church membership. (10).

8. Pay the balance due on my pledge on or before Sunday, March 30th. (10).

9. Make a sacrificial offering for the Deacons' Poor Fund of the church on Good Friday. (10).

10. Report the results to the pastor on Sunday April 13th. (10).

Signed.....

**BIBLE READINGS FOR LENT—FOR ADULTS**

Arranged by Dr. Noel Porter, San Jose, Calif.

<i>Passage</i>	<i>Keynote</i>
Matt. 3.....	V. 17
Matt. 14:14-36.....	V. 33
Matt. 22:35-46.....	V. 42
Matt. 25:1-13.....	V. 13
Matt. 25:14-30.....	V. 21
Matt. 25:31-46.....	V. 40
Matt. 26:6-13.....	V. 13
Matt. 27:33-44.....	V. 42
Matt. 28.....	V. 19
Mark 5:21-43.....	V. 36
Mark 8.....	V. 29
Mark 9:1-9.....	V. 7
Mark 9:14-27.....	V. 23
Mark 10:46-52.....	V. 52
Luke 2:1-14.....	V. 11
Luke 7:1-17.....	V. 16
Luke 9:18-36.....	V. 36
John 1:1-14.....	V. 1
John 1:29-51.....	V. 29
John 3:1-17.....	V. 16
John 3:26-36.....	V. 36
John 6:22-51.....	V. 35
John 6:63-69.....	V. 69
John 8:12-20.....	V. 12
John 8:46-59.....	V. 58
John 10:9-18.....	V. 9
John 16:24-33.....	V. 33
Acts 5:29-42.....	V. 42
Acts 16:25-40.....	V. 31
Acts 17:16-34.....	V. 28
Phil. 2:1-11.....	V. 11
Titus 2:11-14.....	Vs. 11-12
Heb. 2:9-18.....	V. 18
Heb. 4:14-16.....	V. 15
Jas. 1:5-8.....	V. 5
Jas. 1:22-27.....	V. 22
1 John 1.....	V. 7
1 John 3.....	V. 23
1 John 4.....	V. 10
1 John 5.....	V. 7

**Suggestions**

1. Each day read over the appointed passage.
2. Meditate upon the same.
3. Memorize the keynote, and repeat at times during the day.

If desired we will print this list on slips of paper suitable for distribution in the congregation or for inclosure in a pastoral letter: Price, 75 cents a

# THE SHEARS OF DELILAH

*Just Off the Press*

## Bible Messages Vol. V.

### Great Revival Addresses

#### Contents

#### The Shears of Delilah

One of the outstanding revival sermons of the day! A striking and telling application of the story of Samson. Samson who was safe—until he laid his head in the silk cushioned lap of Delilah. A great gospel message!

#### The Forgotten Waterpot

What a wealth of soul-winning messages have been drawn from the depths of Sychar's well since Jesus immortalized it that day. The Forgotten Waterpot rivets the attention from the first word to the last; closing with the redemption of a modern Samaritan girl as a trophy of her Saviour's love.

#### The Cripple of Lodebar

Here is a striking message from the depths of the Old Testament mines. The gospel content of the cripple's message has spanned the centuries from King David's time bringing the good news to a crippled race today. Don't miss The Cripple of Lodebar!

#### The Ninety and Nine—And the Other One

One of the most thought-compelling and striking revival addresses in the book. When it was preached, a quartet sang "The Ninety and Nine" during the touching story of the return of the other one. The people went away thinking as they had seldom thought before.

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This message, which was one of a former series, is included in this volume by special request.

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Repent or Perish

The Realm of Outer Darkness  
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hundred, 40 cents for 50, 20 cents for 24, or 1 cent a piece for less than 24. (Ed. Exp.)

### Comments

The feast of Lent begins Ash Wednesday, February 25th. To some of us it may seem anything but a feast, but in reality that is what it is intended to be, though not in the ordinary sense of the word. Lent is not a time for us to go without proper food. It is not a time for us to make ourselves miserable. It is a gracious opportunity to learn the simple life, to get back to regular hours, to get out of the whirl of social life, with all its distracting influences. It is a time when men and women who believe that Christ is worthy of allegiance welcome the privilege and embrace the opportunity to find themselves spiritually by more regular habits of prayer, Scripture reading, church-going, self-denial, loving service.

### A LENTEN PROGRAM IN OUTLINE

The pastor of the Menasha, Wisconsin, Congregational Church, has sent us the following outline for Lent and Easter, and as this church is non-liturgical we report it as a suggestive plan for others. The dates were for 1922.

#### A Season to Deepen Spiritual Life

I. By Daily Prayer and Bible readings (ask for booklets.)

II. By Weekly attendance at church night meetings on Thursday at 7:30.

III. By Regular attendance at Sunday Worship.

IV. By Bringing some one to Christ and the Church.

#### The Week of Prayer

Monday, Unity of the World—James 4 (In the homes.)

Tuesday, Unity in the Heart—Matt. 5:1-16. (In the homes.)

Wednesday, Unity in the Home—Eph. 6:1-9. (In the homes.)

Thursday, Unity in the Church—Eph. 4. (In the Church parlor.)

#### The Thursday Meetings at 7:30

March 9—Progress Toward Church Unity.

March 16—Christ Winning Individuals.

March 23—The Disciples Winning Individuals.

March 30—Social Night.

April 6—The Resurrection.

8:35 p.m. Discussion hour, every Thursday for membership candidates.

#### The Passion Week Services at 8 P M.

Addresses by Visiting Clergymen and the Pastor.

Tuesday, address by Rector St. Thomas Church.

Wednesday, address by Pastor Nennah, M. E. Church.

Thursday, "The Judgment of a Rejected Friendship," the Pastor.

Good Friday, "The Cross, the Seal of Christ's Friendship," the Pastor.

(Reception of members and communion.)

#### The Sunday Themes, 10:45 a.m.

"The Night Cometh."

"Crime, its Scientific Christian Treatment and Cure."

"The Mystery of Friendship."

"Salvation Through Christ's Friendship."

"The Highest Emblem of Friendship."

"The Test of Friendship."

"The Eternal Friendships."

### Pray For

Personal Cleansing and Revival.

Forward Step to Higher Ground, to Christ.

For Revival of Real Service in the Church.

For World Peace.

### Forward Steps—Lenten Season

(Mark "X" and hand in, Signed)

(1) I will try to attend the 7 Sundays.....

(2) I will try to attend 7 Thursdays.....

(3) I will try to attend 4 Passion Days.....

(4) I will try to bring some one to service.....

(5) I desire the Lenten Booklet.....

(6) I desire to confess Christ in uniting with His Church.....

Signed..... Date.....

### FOR LENT

Rev. Paul Brosy, Goshen, Ind.

'Tis Lent to fast from sin

For Jesus' sake; and take

His Blood to robe thee in.

It is to give God's Church

Not paupers' pence and cents,

But gifts of dearer worth.

It is to open thy store

Of grain to feed men's need:

The Lord will give thee more.

No more, no less, than this

Is Holy Lent; forspent

Be any other wish.

Dear Lent! in every place

We'll keep thee thus; on us

Shall fall God's richest grace.

## Jesus Christ

and his temples should be advertised and placed before the eyes of every person the same as any other worthy enterprise. Tell the people through *printers' ink* and they will come and see and hear. What better method than a **PARISH PAPER**? They are great attendance builders.

For samples and prices of a very efficient servant anxious to serve you write

### THE CHURCH PRESS

Dept. X

Lostant, Ill.

### RECONSECRATION OF A HOUSE OF WORSHIP

The Presbyterians of Springfield, Kentucky, have just rededicated their house of worship. The hour of service is something quite new.

**Unison:** Acknowledging our indebtedness to God by whose grace we have been enabled to beautify his house of worship, we now stand in his holy presence to reconsecrate it to him.

**Pastor:** We reconsecrate this and all its appointments of worship to Thee, that through the faithful ministry of the Word, thy name may be praised and souls born into the kingdom.

**Unison:** We reconsecrate this house as a place of quietness and prayer, where through song and petition, the sinful may find the Christ, the tempted the Helper, the mourner the Comforter, and all mankind peace.

**Pastor:** We reconsecrate this house as the bulwark of the home and family. Bless it, O God, that it may faithfully instruct in sacred things, build character, and champion morality, temperance and justice.

**People:** We reconsecrate this house as a light-house of righteousness in our community. Pledging ourselves to stand by the church in encouraging obedience to law, in fostering patriotism, in removing distrust between man and man, and doing whatsoever we can to knit the social fabric of our community into a Christian brotherhood.

**Pastor:** We reconsecrate this house to the cause of Christ. Bless it, O God, that it may be steadfast in denouncing sin, zealous in proclaiming the gospel, importunate in prayer and world-wide in vision.

**Unison:** Now therefore, we, the people of this church, in the presence of Almighty God, grateful for our priceless inheritance, and conscious of thy divine grace, do hereby reconsecrate ourselves, our talents, our substance and our church to the glory of God and to the good of our fellow man. In Jesus' name.

## Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

**WILLIS P. HUME, North Tonawanda, N.Y.**

### WHY I USE MOTION PICTURES

**Rev. G. E. Eaves, Primrose, Neb.**

Last night I used a Bible picture. It rained hard outside. I used "Blind Bartimaeus" and preached on the incident of the Lord's healing the blind man. We overcame the obstacle of inclement weather. Three years ago I kept record of my congregations for eight Sunday nights. For four Sunday nights I had no picture though I announced the service. I had more than the one other church in town but not a great number. Then for four nights I ran a serial Bible picture, two reels each night, *after the sermon*, and the congregation jumped to four times its former size. I am running, as a rule, a Bible reel after services each Sunday night and consequently preaching to twice as many people as I would without the picture. It is a sore fact with us generally that our congregations are not what they should be. If the picture attracts people why should we not use it?

# Publish a Parish Paper



Parish Papers fill empty pews, accelerate auxiliaries, act as assistant pastors, speed up church work. Our co-operative plan provides your church with a parish paper at no expense.

**NATIONAL RELIGIOUS PRESS,**  
Grand Rapids, Mich.

Send me free particulars and samples without any obligation on my part.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
Ex.—Feb.

Again I want to add this word. Moving pictures must be mastered. In no case is it well to make them the big thing. Have the regular religious service and run the picture afterwards. To run the picture first absorbs the interest and the congregation would get sleepy and nervous even with a star preacher. Next Sunday night I have a reel on "The Lord Is My Shepherd." I shall preach on "Jesus, The Great Shepherd of the Soul."

Then again a machine is worth its price for nothing more than to run a good picture at social gatherings. Some time ago I had an open-air meeting on "Good Roads." Had several citizens speak on that subject. I ran a good roads reel and the Christian Endeavors sold ice cream and made \$51.35. About 200 men who were interested in good roads attended, some of whom do not attend church.

This is also one way to draw and help young people. Young people have come to me and said: "Since we see good pictures here we have lost our desire to see the average moving picture in the theater." They come and get the picture and the sermon too. Ten thousand colleges and eight thousand churches are using the moving picture machine. Why lag behind? The Church of Jesus Christ Should Keep Up.



## HOW TO IMPROVE THE MUSIC

There are two recent books that are devoted to the improvement of music in our churches. One is "Better Music in Our Churches" by John Mann Walker. The other is entitled "Church Music and Worship. A Program for Today." by Earl S. Harper.

## FROM A PROVIDENCE CALENDAR

On the church calendar of the Plymouth Congregational Church, Providence, R. I., is a friendly wish regarding the use of the calendar: "May this Calendar be—to the stranger—a hand of welcome, to the Christian—an aid to worship, and to everyone—a call to service."

The following is given for the reception of new members:

At the conclusion of the ceremony, the members of the Church will rise and repeat the following words of welcome: "Then do we, the members of this Church, gladly welcome you to a part with us in the hopes, the labors, and the joys of the Church of Christ. We promise to walk with you in Christian love and sympathy and to promote, so far as in us lies, your edification in the Christian life. We earnestly renew our covenant with Jesus Christ, and again dedicate ourselves to his service and the doings of his will. And may God keep us true to him in all things, and bring us every one at length into the Church triumphant above."

Here we have a pastor's invitation to parents to bring their children to church: "All children who attend the Sunday morning service will receive a book in which the texts of the children's sermons are to be kept. A suitable reward will be given on Children's Sunday to the children who have attended every morning service up to Children's Sunday and have entered the texts in their books. Parents, bring your children every Sunday morning and train them to regular church attendance."

## THE ART OF CONDENSATION

Dean Charles R. Brown, of Yale, writes in the "Record of Christian Work." "In your unregenerate fishing days, before you learned to fish properly with a fly, you may have resorted to bait. You will remember how those long, squirming angle-worms could vary their length. One of them might easily extend himself until he would measure six inches, and then suddenly at the prick of the sharp hook he could cuddle himself together until he was not more than two inches long. But there was no more worm in the elongated edition than there was in the worm of briefer compass. If the mother bird had been feeding her young, the nestful of birdlings would have derived just as much proteid from the condensed edition. And when we have learned the high art of condensation, so that an hour of talk may be compacted into twenty-five minutes without the loss of a single idea, the people will derive as much, and even more, spiritual proteid from our efforts as a result of the condensation."

The following advice is mighty good for us preachers. Let us try it.

If you've got a thought that's happy,  
Boil it down;  
Make it short, and crisp and snappy—  
Boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted,  
If you want your effort printed,  
Boil it down.  
Take out every surplus letter—  
Boil it down;  
Fewer syllables the better—  
Boil it down.  
Make your meanings plain—express it  
So we'll know, not merely guess it;  
Then, my friend, ere you address it,  
Boil it down.  
Skim it well, then skim the skimmings,  
Boil it down.  
When you're sure 'twould be a sin to  
Cut another sentence into,  
Send it on, and we'll begin to  
Boil it down.

—The American Friend.

## TOPICS—TALKS ON SAINTS

Dr. S. H. Woodrow, Newton Highlands, Mass.  
St. Anthony and the Hermits.  
St. Basil and the Cenobites.  
St. Benedict and the Benedictines.  
St. Bernard and the Cistercians.  
St. Francis and the Franciscans.  
St. Dominic and the Dominicans.  
St. Ignatius and the Jesuits.  
Causes for Fall of Monasticism.

## THE MECHANICS OF A PREACHER'S LIFE

We have had quite a number of requests for information and suggestion regarding the so-called mechanics of a preacher's life. It is not easy to know just what is meant by "mechanics" but methods in general are probably included. One brother asks for a diary arranged especially for preachers with a summarizing page for the month and a grand total page for the year. "The Roneo Indexed Diary," published by the Roneo Company, is just the thing, but it was not made for preachers especially.

"How do you keep track of calls?" is asked. There are many different ways. The past few years we have recorded all calls in the diary just mentioned. We have used to advantage "Stall's Pastor's Pocket Record," published by the Vir Publishing Co. It is undenominational and covers nearly all the minister's regular activities. We know of nothing better, though there are many other systems.

Another question is "How do you keep track of 'prospects'?" This is done easily by using the card index. Each new name is placed on a card with notes and slipped into the index in its proper place. This furnishes a mailing list for propaganda purposes.

The question of filing sermons is rather difficult to answer because ministers differ so in their knack of detail. Refer to an article on "Filing Clippings" in the Methods Department for

October, 1924, page 54. In this article several methods of sermon filing are suggested. The chief point in filing sermons is to give them titles that can be found easily.

### BILL BOARD INVITATION

A large church in New York City extends its invitation to all to attend divine service, on a large bill-board, set upon the front of the church beside the main entrance, carrying a lithograph as large and attractive as any designed for a place of amusement. The colors are beautiful and rich, and the design is in keeping with its use. It represents the Saviour surrounded by little ones, as he spoke the words, "Suffer the little children to come unto me," while the foreground shows people entering a church door. "As this is a section of the city occupied by many foreigners and poor people," says C. L. Edholm in the C. E. World, "the picture conveys its message to many who cannot read our language, and it is a very effective method of increasing the attendance."

### A NEW KIND OF CALENDAR

Rev. E. A. Clegg, Jeffersonville, Ind.

Our calendar has a printed heading, but the rest of it is mimeographed. We call it "The Weekly Reminder." Since introducing it at our church several other churches have decided to adopt the use of a similar paper. We first considered the fully printed bulletin but have found a number of advantages in favor of the mimeograph, some of which are as follows:

1. The cost is not more than one-third.
2. It does not take more than an hour or two to get out all that are wanted and this can be done as late as Saturday while for a fully printed bulletin the material must be in the printer's hands about the middle of the week.

3. Cuts or illustrations are reproduced by simply tracing the picture with a stylus on the stencil sheet. The possibilities along this line are unlimited as suitable pictures can be found in almost every magazine and newspaper published.

4. One can give variety to his arrangement of material without any trouble whatsoever.

### SERMONS ON THE VICTORY OF FAITH

Rev. C. S. Quimby, Isle LaMotte, Vt.

I. The Challenge of Faith. Gen. 12:1.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee.

II. The Venture of Faith. Gen. 12:7.

So Abram departed as the Lord had spoken unto him.

III. The Trial of Faith. Gen. 12:10.

And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

IV. The Victory of Faith. Gen. 13:1.

And Abram went up out of Egypt, he and his wife and all he had.

## Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

### The Woolverton Printing Co.

Cedar Falls, Iowa

### WHAT ONE PASTOR PROPOSED

The Andrews Methodist Church, Brooklyn, N. Y., is called "The House of Happiness." The pastor, Rev. W. H. Burgwin, thus announces some new sermons:

Beginning with this morning's service the Pastor is planning a series of sermons on "Personality and Power," to be presented at intervals on Sunday mornings, as they are ready. The subjects are:

The Romance of Kingship.

The Mystery of Leadership.

The Glory of the Pioneer.

The Tragedy of the Reformer.

The Security of the Commonplace.

At tonight's service the Pastor will begin a new series of sermons on "Moral Magnets." The topics are:

Men Who Shine.

Men Who Smile.

Men Who Serve.

Men Who Suffer.

These evening sermons will be popular in style with practical helpful applications. We are anxious to give these morning and evening sermons as extended a ministry as possible. You are urged to plan to hear them all, and to use special efforts to bring others to these services in The House of Happiness that they may enjoy the services with us.

### USING SPACE ON THE CALENDAR WISELY

The church calendar published by the Central Christian Church, Santa Barbara, Calif., is almost a model in the way it preaches on the first and fourth pages. A smaller one is printed by The Presbyterian Church of Springfield, Ky. It is as interesting as a bright religious weekly. Now comes a calendar from the Euclid Heights M. E. Church, of Los Angeles. The pastor of the church, Rev. W. A. Reynolds, Jr., writes as follows:

"I noticed in the October number a statement

### FOLKS LIKE TO KNOW

what the Church is doing, and what the Church plans. If you are interested in a plan for informing the folks in your Church's community concerning your doings and plans, write for particulars of plan adaptable to any Church anywhere and within price reach of every live Church everywhere.

GEORGE H. CROW, Maiden Rock, Wis.



concerning a church in Massachusetts which prints a poem or message in the upper left hand corner of the Bulletin. I do not know how long they have done that, but for over a year I have been refusing to waste money or space in printing an order of worship of the usual type in the Bulletin of my church. There is an Order of Worship printed in the front of each Methodist Hymnal and besides everyone who frequents a church knows the Order of Worship anyway. If he did not, few would pay much attention to it if it were printed in the bulletin. I think you have received nearly all the issues of our bulletin for the last year. I think you will find the impress of *The Expositor's* influence upon them all."

On the back of his calendar is the following new and revised blank for the pastor's information.

Please call on M.....  
 .....Street, for the reasons checked below:

Illness

Strangers

Need Special Help

May Become Christian

May Join Church

Children for S. S.

Would teach in S. S.

I Desire Definite Church Work

I Desire to Unite with Church

I Desire Weekly Offering Envelopes

Is a new Address

Because.....

My Name.....

Address.....

### GOLDEN RULE CARDS

A little package of six-inch rulers came to us the other day from The First Baptist Church of Auburn, N. Y. They look like a six-inch ruler and contain appropriate Scripture texts. They make a fine gift to distribute at the church or anywhere in personal work.

### FOR VISITING STRANGERS

Dear Visitor:

We are pleased to have you worship with us today. We want you to feel at home. This is God's House and we are all his children. Give us an opportunity to meet you after the service.

Will you kindly make a record of your visit, fill in this card and drop in the offering plate.

Name.....

Street and No.....

City and State.....

Church (if any).....

Please check, should you desire

The pastor to call.....

Information about our church.....

Information about Sunday School.....

Information about Christian Endeavor.....

Information about Ladies' Aid.....

### SINGING CHURCH UNITY

Very few people realize what a wonderful volume the Church Hymn Book is. Rev. W. A. Shipway of Covina, Calif., says this about it:

In the study of the Hymn-Book one makes many discoveries, and one of the most refreshing is that

the cause of Christian unity is far advanced. At heart the Christian Church is already one. We are not quite ready yet to say this in prose, but we say it in verse. The heart has run ahead of the intellect, but the intellect is certain to catch up. We will not let preachers of alien communions come into our pulpits, but we follow poets in our worship without question. We are ready to follow a Congregationalist when he says, Let us sing, "My Faith Looks Up to Thee;" and a Presbyterian when he says, Let us sing, "Stand Up, Stand Up for Jesus;" and a Methodist when he says, Let us sing, "Jesus, Lover of My Soul;" and a Baptist when he says, Let us sing, "Blest Be the Tie That Binds;" and a Lutheran when he says, Let us sing, "A Mighty Fortress Is Our God;" and an Episcopalian when he says, Let us sing, "Holy, Holy, Holy, Lord God Almighty;" and a Unitarian when she says, Let us sing, "Nearer, My God, to Thee;" and a Roman Catholic when he says, Let us sing, "Jerusalem the Golden." Church union is only one of many causes which are forwarded by the use of hymns.

### AN APPRECIATION AND A SONG

Rev. A. H. Voerman, pastor of the 6th Reformed Church, Albany, N. Y., says: "Sometime ago I sent you a copy of a Class Song I had written for the use of our Men's Class. You made mention of it in *The Expositor* and ever since that I have been receiving requests from every part of the United States for copies of the song. I mention this to show that the brethren read *The Expositor* very carefully."

He enclosed a package of printed matter and said, "I purchased the printing press through an advertisement in *The Expositor*." Among these papers we find another song of his entitled, "Work for Enforcement Where You Are."

There's a slogan we must shout and sing these vict'ry days,

When we've reached our prohibition goal;  
 Let it be the ringing keynote of our hymn of praise,

Stirring to action ev'ry soul.

Days of triumph and rejoicing find us battling still

'Gainst the foe of purity and right;

Let the slogan, Law Enforcement, ev'ry patriot thrill,

Stirring to action day and night.

### Refrain

Work for enforcement where you are;

Work for enforcement where you are;

Warfare is not over, shout the slogan near and far,

Work for enforcement where you are.

### MONOLOGUE MESSAGES

Rev. Louis R. Binder, of Patterson, N. J., writes: "I am enclosing little paragraphs from my Church Calendar. It is surprising what good effects they had, for ills common in most churches today were corrected without one word from the pulpit."

The idea involved in these monologues is good.

**The Monologue of the Back Pew.** I am one of many others in church, always present at every service. Some folks pass me by, giving me a disdainful look, and occupy another further in front of me. Others are so much in love with me that they just can't get beyond me. No doubt I am the most popular pew in church with many. If it were possible to move me closer to the door I would have still more admirers. If I were in a theater I would seldom ever be occupied, while here at church they overwork me. The pastor would like to have me removed, he being my archenemy. Others join him at times in the same sentiments, but were I removed another before me would step into my place. Sometimes a feeling of prominence comes over me, especially when folks so often make me the subject of their discussion. I wonder why at evening services so many eyes are often turned towards me? And they aren't bright and happy eyes either. Possibly I am a victim of circumstances.

**Monologue of the Front Pew.** Not unlike my partner, the back pew, I too have a tale of woe. Hear ye my lamentation! It is a rare thing to see me occupied though no other pew offers such a place of vantage for hearing and seeing. There is, however, an unfortunate disadvantage that I offer to such as are interested in observing the late comers and the new bonnets, but for this I offer no regrets. Folks continually shun me as though I were reserved for the Pharisees and Sinners. I fear I shall die of sheer lonesomeness. The ushers try their best to stand by me in my plight, and it is they alone that I occasionally see in their death-like struggle to bring folks forward to make my acquaintance. And so often when folks do spend an hour in my company they are restless and uneasy. In heaven all wrongs will be righted, and I will have friends in abundance, but oh!—until then!

### AN "EVERY MEMBER CHURCH"

An article in the "Presbyterian Magazine," on "An Every Member Church," asks, "What are the points of an every member Church?" It makes six very definite suggestions:

1. **Every Member should be saved through Faith in Christ.** "This is the primary foundation of the Church. A factory without any products would not be more illogical and absurd than a church without Christians. A Christian Church should first and always strive to have all its members saved through Christ."

2. **Every member should live the Christian Life.** "This fact follows the first as light flows from the sun. Christian faith logically leaps into fact and expresses itself in character and conduct. The written gospel should be molded into the living gospel and be bound up in flesh and blood."

3. **Every Member should have part in the worship of the Church.** "Character is catching. Birds of a feather flock together, and men gather in associations to promote their common interest and spirit. Christians should not forget the

assembling of themselves together. There is power in compactness. Worship is the expression of our sense of the worth of God and Christ."

4. **Every Member should have a part in the Church work.** "Work is the necessary completion of worship, carrying it out as the building completes the foundation. Worship gives us a vision of the Christ, and work then carries the vision out into the home and business and social life. The work of the Church is many-sided. There is a part in these activities for every member and every one should find his place and do his work."

5. **Every Member should give of his means to the Budget.** "Money makes the Church go and it cannot go without it any more than can a business or a bank. In giving money we are giving our toil and time, our very blood minted into coin."

6. **Every Member should be loyal.** "Loyalty is the life of any society. Disloyalty sunders all bonds and sends any society to its death. Teamwork is a test of loyalty and a necessary means of success. Every Church in its individual congregation and in its denominational organization should be pervaded by this spirit."

### SOMETHING NEW IN DOOR KNOB HANGERS

Every kind of a door knob hanger has been sent to this department and *The Expositor* may lay claim to the spread of this idea throughout the country. But something new has come from East St. Louis, Illinois. Rev. Zech Ford Bond is the pastor of the First Baptist Church there. He sends us one of the hangers used by his church to advertise a series of revival services. It is in the form of a question mark nearly nine inches long. On one side is the question, "Christ is knocking at the door of your heart today, will you let him in?" On the other side is an invitation to revival services in the First Baptist Church.

### A CAMPAIGN OF TENS

A brief season of Old-Fashioned Loyal Church Activity such as our fathers practised all the year, leading to Easter.

Ten Things I can Do:

- Attend Ten Sunday Morning Services.
- T Attend Ten Sunday Evening Services.
- Bring Ten Visitors (Total).
- E Greet Ten Worshipers at Each Service.
- Think Ten Times Prayerfully.
- N of Ten Unchurched Persons.
- Advise Ten Others to Help This Campaign.
- Make Ten Unusual Efforts at Some

- Things I Ought to Do—And Have Neglected
- TEN Church Prayer Meetings. T
- TEN Bible Study Sessions.
- TEN Conversations About Christ. E
- TEN Persons, Prayer For
- TEN Social Calls on Members. N
- TEN People Asked to Join the Church.

The success of this great campaign depends upon you. If you can and ought to do these things why not try?

Sign your card and keep it before you until Easter



# GOLD-MINING IN THE SCRIPTURES

## The Expositor's "Expositions"

### ANOTHER HOUR IN OUR GREEK TESTAMENT

Last month five great sermon themes, simply by studying every Greek word in two little verses. Today let us open to that favorite practical passage, the twelfth chapter of Romans, and in a wider range dig out here and there the gold nuggets that seem to us fairest and finest.

#### Verse 1. The Converting Power of God's Pity.

*Parakaloh oun humas, adelphoi, dia tohn oik-tirmohn tou Theou.* "I entreat (appeal to) you therefore, brethren, by (because of, in view of) the pitying mercies (from *oikteiroh*, to feel pity) towards you. of God." Well, here we find a beautiful and appealing theme for an evangelistic sermon, to be preached in Paul's gentle, entreating spirit (*parakaloh*).

1. God feels deep compassion for his wandering children! (See the picture of God as the heart-hungry father of the prodigal son.) Develop earnestly, lovingly.

Because of God's compassion he has shown great mercies!

(1) Has given his own Son for us, John 3:16.

(2) Has been long patient with our sinning against love.

(3) Has used every gracious means to bring us back.

3. God's many compassionate mercies should appeal to every fine instinct in us; and I, God's messenger, beseech you by the memories of these mercies, that you arise and go to your Father in repentance and love!

#### Verse 2. A Man Divinely Made Over.

*Kai meh suschematizesthe* (from *sun*, with, and *schematizei* *toh aiohni toutoh*, "And don't conform yourselves to the fashion of (scheme your life according to) this age!") *Alla metamorphousthe*, "but metamorphose (transform) your mind (*nous*)—into harmony with God's will." And in verse 1 Paul had said, *parastehsai ta sohmata humohn*, "Present (to God) your bodies as a holy sacrifice."

There is your noble theme: A Man Divinely Made Over! His body sanctified and set apart to God; his mind transformed into perfect harmony with God's mind; his whole life plan schematized so as to synchronize with God's scheme of life for him. And the main divisions of the sermon will follow these three lines: a Man's Body, a Man's Mind, a Man's Life Plan—showing how an ideal man, an ideal life, are thus pictured.

#### Verse 3. The Sin of Christian Egotism.

*Legoh gar dia tehs charitos tehs dotheisehs moi, panti toh onti (ti) en humin meh huperphronein k. t. l.* "For (being given grace) I say to every man (being something, *ti*) among you, not to be an egotist, but to test himself sensibly, according to his faith received from God."

Christian egotism is one of the sins to which saints are most prone. That got Peter. "Though

all shall be caused to stumble, yet will not I!" A gentle, but assured self-satisfaction dwells, unsuspected by the victim, in the subconsciousness of the most exemplary Christian. "Let him that thinketh he standeth take heed lest he fall."

This is a sermon that needs to be preached, but only "through the grace given unto" a wise pastor who himself knows by experience the devious ways of the human heart; and even he must not be subject to the slightest suspicion that he is preaching "at" any particular individual. Yet may this subject be a means of grace to any Christian congregation.

#### Verse 8. "The Sick Visitor Must be Cheerful."

This is one of Moffatt's most illuminating renderings. The old translation, "He that sheweth mercy, with cheerfulness," is certainly unsatisfactory. But the Greek is, *Ho eleohn, en hilarotehti*, "The one mercy-ing (going as an "angel of mercy"), let him (do so) in hilarity." *Ho eleohn* is an active participle used as a noun, and here seems to be an official designation, the Messenger of Mercy; much as we speak of the Friendly Visitor of our church.

Now, the sermon theme lies in the exhortation to "go mercying with hilarity." Whew! What a change that would bring about! Then calling upon the "sick and needy" would become a cheery, a hilarious and joyous "function" for a Christian society lady to perform; then the sick and needy ones themselves would find such visits a hilarious and healing benediction. And so we derive that most practical sermon theme: *Cheery Sociability a Church Asset!*

1. Thus welcoming strangers, your church will grow.

2. Thus filling church life with joy, your own people will love to come to church.

3. Thus church calls by church workers will ever prove to be illuminated advertisements of a happy congregation.

4. Thus pastoral visits will be gladly anticipated, even by "the saucy youngsters and the grouchy old man."

Yes, "the sick visitor must be cheerful," for *hilariteth* is truly an angel of mercy come to heal.

#### Verses 10, 11. A Picture of an Ideal Church.

Doctor Goodspeed renders these two verses beautifully: "Be affectionate in your love for the brotherhood, eager to show one another honor, not wanting in devotion, but on fire with the Spirit;" and the Greek lends itself admirably to this picture of an ideal church. *Teh philadelphia, eis allehlous philostorgon*, "In the brotherly love, towards one another (be) tenderly loving" (as of a mother to her children.) "That is, the love of all fellow church members for each other must not be merely *pro forma* but the "real thing," (Mof-

fatt), genuine, sincere, binding the individual church into the unity of a happy, devoted family. *Teh timeh allehtous proehgoumenoi*, "In the matter of honoring one another, be forward!" Lit., go to the front, precede (others), from *pro*, before, in front of, and *agoh*, to lead. *Teh spoudeh meh oknehroi*, "In haste not a laggard," literally, spiritually, however, it means (be) not a laggard in zeal, haste as manifesting zeal for God. And the next words, *Toh Pneumati zeontes*, indicate the source of that zeal: "boiling with the Spirit." Filled with zeal by the Holy Spirit, the members of this Ideal Church will be no laggards in Christian service, but as was Paul himself, on fire with enthusiastic devotion.

Now, from this fragmentary sketch as given in the Greek any pastor will visualize his ideal church, and from this text preach an inspiring sermon:

1. A loving people, united as a happy family in Christ.

2. A magnanimous people, each one generous with selfish appreciation of all the others.

3. A Spirit-filled people, in whom the Holy One hath kindled a sacred flame.

4. And so an active people, whose never flagging zeal accomplishes great things for God.

Verse 16. The Road to Greatness.

*Meh ta hupsehla phronountes, alla tois tapeinois sunapagomenoi*, "Not eagerly caring for the things that are away up, but led along by those that are lowly." Moffatt renders, "Instead of being ambitious, associate with humble folks." The 20th Century New Testament gives, "Do not cherish a spirit of pride, but be glad to associate with the lowly." We prefer, however, the rendering of Goodspeed, "Do not be too ambitious, but accept humble tasks." And from this rendering we draw the theme, The Road to Greatness. "Blessed are the meek, for they shall inherit the earth." Everlastingly true! And our theme shall be summed up in this historical contrast: Near where the writer once lived stood the residence of a former United States senator from New York state; the most brilliant senator of his time, but ambitious, proud and domineering. Now try this test, if you will: go before any American audience, even in New York state, and see if you can touch their hearts by praising Roscoe Conkling. Next talk to them of humble-hearted, lowly-minded "honest old Abe," the nation's burden-bearer, who never "cherished a spirit of pride" but ever was ready to "accept humble tasks" of service for any who had need, and then see the quick response of trembling lips and often of tear-filled eyes. Yes, Abraham Lincoln of the lowly heart and humble task, not yon brilliant Roscoe Conkling of the towering ambition, hath inherited the earth!

For the road to true greatness is ever through self-forgetting service. A fitting sermon in this February of Lincoln's Birthday sacred memorial!

—R. C. H.

I am always quarreling with time. It is so short to do anything, but so long to do nothing. *Queen Charlotte*.

## THE LIFE OF WASHINGTON

It is impossible to study his life without being impressed by his devotion to the idea for which America stands. An Episcopalian, when in the legislature of Virginia, he strenuously opposed the support of that Church by taxation, on the ground that all citizens did not believe as they did, and that it was unfair to have any one taxed for the religious beliefs of others. To his nephew, chosen to the legislature, he wrote, "Make yourself master of your subject, but never be dictatorial." Although a slave holder, he hated slavery and labored earnestly to have it abolished in the colonies.—*United Presbyterian*.

## THE POWER BEHIND THE DECLARATION

The Declaration of Independence came to be a fact among the political literatures of the world, because behind the declaration there were men that dared to write it all in blood and give their lives and fortunes and sacred honor for the maintenance of great propositions.—*Bishop Quayle*.

## A PRIZE-WINNER

The teacher of an Americanization class in English told her polyglot class to write a play, the best to receive a prize. This one came in:

"George Washington and the American Flag"

Act I, Scene I—A tent at Valley Forge.

Enter two Colonial officers.

First Colonial officer: "We ain't got no flag for the revolution."

Second Colonial officer: "Gee, ain't that fierce!"

Act 2, Scene 1—George Washington's tent.

First Colonial officer (to George Washington):

"George, we ain't got no flag for the revolution."

George Washington: "Gee, ain't that fierce!"

Act 3, Scene 1—Home of Betsey Ross.

George Washington (entering): "Betsey, we ain't got no flag for the revolution."

Betsey Ross: "Gee, ain't that fierce! Well, George, you hold the baby and I'll make you one."

Act 3, Scene 2—George Washington's tent.

George Washington (entering): "We got a flag for the revolution!"

First Colonial officer: "Ain't that grand!"

Second Colonial officer: "You bet."

Curtain

The teacher in primary English came to the conclusion this was a prize-winner. *Chicago Tribune*.

## THE LITTLE GIRL AND WASHINGTON

Edward Everett Hale told this story:

The last time Washington was in New England one one of his progresses, so called, he made a visit at the house of Roger Sherman—the Roger Sherman who has been called the author of the Constitution. As he left the house one day, one of the little Sherman girls opened the door to let him out, and he said to her—

"I wish you better office, my dear."

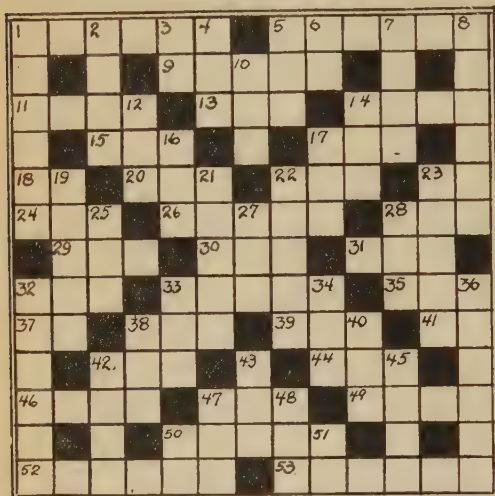
To which the bright little girl replied—

"Yes, sir, to let you in."

This little girl afterward became the mother of Senator Hoar.



# The Pastor and His Young People



## BIBLE CROSS WORD PUZZLE

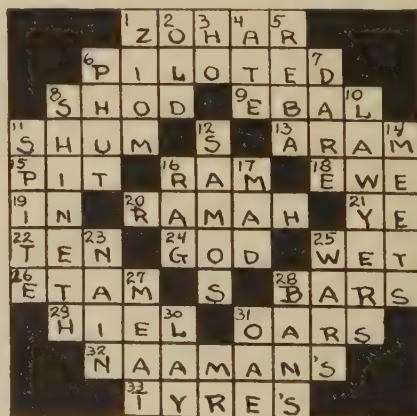
### Vertical

1. Sung by the merry. James 5.
2. Set to catch men. Jer. 5.
3. Son of Peleth, Num. 16.
4. Source of comfort. Ps. 23.
5. Sorrowful. Luke 24.
6. Exclamation.
7. Father of Azariah. 2 Chron. 23.
8. Filled with awe. Mark 2.
10. Invite. Matt. 22.
12. A child of Aram. Gen. 10.
14. A weapon. 2 Kings 9.
16. A body of water (Sea). Num. 33.
17. Oshea's parent. 1 Chro. 7.
19. Bound together. 2 Cor. 6.
21. Ventures. 1 Cor. 6.
22. Where Ezra stood. Neh. 8.
23. A son of Tapheth. Gen. 10.
25. A cooking vessel. Ezek. 16.
27. A son of Joel. 1 Chro. 5.
28. Where Ahaziah was smitten. 2 Kings 9.
32. Parts of a whole. Rom. 12.
33. Color of the heifer. Num. 19.
34. Owner of the house. Acts 11.
36. Drinking posture. Judg. 7.
38. Even so. Jno. 21.
40. A negative. Matt. 20.
42. A storehouse for grain. Matt. 13.
43. A hole was bored in it. 2 King 12.
45. A water plant. Isa. 35.
47. Part of the verb "have." Exod. 16.
48. Called "a Lion's whelp." Deut. 33.
50. Pronoun. Deut. 32.
51. To accomplish. 1 King 31.

### Horizontal

1. Where messengers were sent. Num. 22.
5. Town mentioned by Esaias. Rom. 9.
9. There were tents east of it. Judg. 8.
11. Parent of Rizpah. 2 Sam. 3.
13. Lower foot into oil. Deut. 33.
14. King of Sodom. Gen. 14.
15. The lot (chance). Esth. 3.
17. Where Cain dwelt. Gen. 4.
18. Possessive pronoun. Isa. 45.
20. Guided. 2 King 6.
22. Coarse part of flax. Jud. 16.
23. Pronoun. Gen. 22.
24. Offered Judas. Jno. 13.
26. The Ark was carried to his house. 2 Sam. 5.
28. He had many cattle. Num. 32.
29. Father of Urijah. Neh. 3.
30. A line of Cedar Pillars. 1 King 7.
31. A covering. Jud. 4.
32. Came together. Ex. 4.
33. Jahdai's son. 1 Chro. 2.
35. To steal. Mal. 3.
37. The name of an altar. Josh. 22.
38. Assent. Matt. 17.
39. Hurried. Ps. 105.
41. Depart. Ps. 105.
42. Where Michal put the image. 1 Sam. 19.
44. A negative connective. Luke 1.
46. A passenger conveyance. Jno. 6.
47. Secluded. Gen. 3.
49. Sound. 1 Cor. 14.
50. Adversary unto Solomon. 1 King 11.
52. Torn. Jno. 19.
53. A Moabite town. Num. 21.

This puzzle is based on the King James Version.



Solution for last month's puzzle

## CROSS-WORD PUZZLES IN THE CHURCH

Rev. George E. McElvein

Wherever one goes, he comes in contact with people who are either trying to solve cross-word puzzles, or asking questions, the answer to which, will help in a solution of a difficult word. It has become a National pastime. Its educational benefits are assured. Can it have a place in the program of the Church?

The writer uses a cross-word puzzle every Sunday Evening. It draws large audiences. Young people are especially attracted by the program. It has aroused an interest away beyond what was anticipated. It has a religious value as decided as are its educational merits. Instead of announcing the text at the beginning of the sermon, I compel the congregation to find it. It is also a Bible drill because I use as many Biblical statements and words as possible. When the puzzle is solved, then I point out the text and proceed with a fifteen minute sermon.

One can use either a black-board or a square of Beaver board and mark it into squares. I use one hundred and forty-four squares. If Beaver board is used, then hooks or nails have to be used to hang the cards, on which are written the letters. I have the definitions written on paper and in the corner I have the square, with the numbers on. Each person has a copy. Then, I divide the Church into four parts and allow each part to answer in its turn. That avoids all confusion.

This is very practical for B.Y.P.U., or other Young People's societies, as well as organized Bible classes. The lesson or the topic can be put over in a new and interesting way, thus getting away from the stereotyped and sometimes Quaker meeting. A trial will convince you that it can do a work in the Church of Jesus Christ.

\* \* \*

The *New York Times* printed the following telegraphic item concerning this pastor's venture:

Cross word puzzle fans tonight flocked to the Knoxville Baptist Church, Pittsburgh, where the Rev. G. F. McElvein before beginning his sermon, let his congregation solve the cross word puzzle which concealed the words of his text.

The puzzle, containing 144 spaces, was laid out on a blackboard at the front of the auditorium, printed copies of the definitions were distributed in the pews and the congregation were invited to fill in the spaces. Fifteen minutes was allowed for solution. All the needed words were called out from the pews within the time set.

It was then pointed out that the completed puzzle contained the words from Proverbs I., 10. "My son, if sinners entice thee, consent thou not."

Explaining his reason for adopting the puzzle the minister said:

"Cross-word puzzles have gripped the American people until it seems as though half of our population is busily engaged in working out their solutions. Wherever we go we see a puzzle. Folk traveling back and forth on trains find it a source of great pleasure. If it is so popular why not find

a use for it in our church programs? This is a novel, but I believe highly instructive Bible drill, because many of the words chosen have a biblical background."

## BIBLE STORY FOR EVERY DAY

### MARCH

#### Story of Joseph—Continued

1. Gen. 42:1-25—A Trip to Buy Grain.
2. Gen. 42:26-38—They Fear a Trap.
3. Gen. 43:1-14—Hunger Forces Another Trip.
4. Gen. 43:15-34—Dinner at the Ruler's House.
5. Gen. 44:1-17—The Ruler's Silver Cup.
6. Gen. 44:18-34—Judah's Plea for Benjamin.
7. Gen. 45:1-15—A Great Surprise.
8. Gen. 45:16-28—Pharaoh's Invitation.
9. Gen. 46:1-7, 28-34—Shepherds in Goshen.
10. Gen. 47:1-31—The Famine.
11. Gen. 48:1-22—The Grandsons.
12. Gen. 49:8-27—A Song of Sons.
13. Gen. 49:28-33—Death of Jacob.
14. Gen. 50:1-14—A Funeral Procession.
15. Gen. 50:15-26—Good for Evil.

#### Story of Moses

16. Ex. 1:8-14—A New King.
17. Ex. 2:1-10—A Baby in a Basket.
18. Ex. 2:11-25—Flight to Midian.
19. Ex. 3:1-22—The Burning Bush.
20. Ex. 4:1-20—Moses' Reluctant Return.
21. Ex. 5:1-23—Bricks Without Straw.
22. Ex. 6:1-13—A New Name—Jehovah.
23. Ex. 6:28—7:13 Aaron's Rod.
24. Ex. 12:21-39—Jehovah's Passover.
25. Ex. 13:17-22—Departure from Egypt.
26. Ex. 14:5-31—Crossing the Red Sea.
27. Ex. 16:10-35—Manna.
28. Ex. 20:1-17—The Ten Commandments.
29. Ex. 24:9-18—Moses on the Mount.
30. Deut. 34:1-12—Death of Moses.

## YOUNG PEOPLE AND MUSIC

Rev. Titus Lehmann, Jackson, Mo.

Youth loves rhythm and the swing of music. Music is an expression of the soul. Youth must be given an opportunity to express itself in this manner. The church does not always take advantage of this fact. Young people and music can be brought together in the service of the church.

In a certain congregation some young people asked the pastor if he would permit them to organize an orchestra. The playing would have to be done in the church auditorium, for there was no other room. The pastor raised his hands in horror and said, "Do you young people want to desecrate the house of God? No, as long as I am pastor, you cannot play in this church."

When another pastor came to the church the matter was brought to his attention. He said, "Go ahead, organize your orchestra. Only keep your music on a high level and think of the service you can render. Play unto God." The organization was formed. It has rendered a signal service in that church. It has added reverence in place of detracting from it. It has given greater zest to the singing. It has developed leadership. It



has produced greater loyalty. It has been of service on many occasions.

In another church a brass band was organized, composed of fifty to sixty pieces. The director, a man of spirit and vision, has not only trained those young people in music, but in character as well. This band has held the young people within the church. It has been an attraction at many religious gatherings.

When the intermediates in one congregation wished to organize a League, they were given the permission. The problem immediately arose, What can be done to keep these folks busy, so that they will not lose interest? The church already had a Senior Choir, which was kept very busy. Among other things it was suggested to begin a Junior Choir. The idea took. Most of the young people had received some musical training in the public school. Therefore it was an easy matter to teach hymns and anthems to be sung in four parts.

The Junior Choir has meant much to its members as well as to the congregation. It has kept the young people interested. They have been more faithful in their attendance at church services, for they are requested to sing at stated times. They with the Senior Choir have led the singing and made it more spirited. Outsiders say they are glad to come to church because the singing is worth while. Many a message has been brought to the heart through these songs. The spirit of worship and reverence has been fostered. Entire evenings of music have been arranged for by the young people. One time it is a Thanksgiving Musicale of a high type. Another time it is an evening entitled, "Messages of Hymns." The young people arrange the entire service. They select the songs. They read up on and give the story of these hymns.

Striking spiritual messages are given through this method. Leadership is developed in the young people.

By getting the young people interested in music of a spiritual nature opportunity is given for real service in the community, and quite often even in a wider sphere. They go out to the County Infirmary and conduct musical services there. The hearts of the inmates are cheered by this spirit of good will and gladdened by the music. On another occasion this same group has arranged a musical evening in the interest of the Theological Seminary of the denomination. In this way an intelligent interest in the seminary was created; as an advertising feature it was unexcelled. By taking part in community "sings," helping out in union services, going out caroling, assisting in outdoor services the range of work has been extended.

It is indeed worth while to link young people, music and the church together in real service to mankind and for the glory of God.

## RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS

Rev. E. R. Capewell, Tippecanoe City, O.

Religion is now as much a part of education as any course in the curriculum. Religion is not only a part of all life, but it is life itself. Life is

measured by our attitude to things divine. If this is lacking, life is not normal. Religion furnishes this and that is why we have asked for its place in the Public Schools of America.

This great movement comes as the result of a crisis in our moral training. The Home and the Church as well had slackened their training in those things needful for a well-rounded life after the child had reached maturity. As a result, the need became so great that the Church alone was unable to cope with the situation. In the small amount of time allotted her, she found it impossible to produce the results to meet a high moral standard and therefore found it necessary to ask the Public Educational Directors for a portion of time to produce the kind of child which these directors were demanding.

The present situation is very hopeful for religion. It is being taught in hundreds of cities and towns with amazing results. Parents are not only desirous of its being taught, but the pupils themselves show remarkable enthusiasm and interest in its pursuit. The curve of higher efficiency in the moral standard is gradually rising, which goes to prove the investment pays in better boys and girls.

The methods of teaching vary as does the material which is used as a basis for presentation. This however does not in any way prove that we do not know the ends we are seeking. Different communities lend themselves in various ways as to the time allowed and consequently, as to the methods of teaching. In many communities the regular teachers of the public schools present the work along with the regular studies. The teacher knows the pupil and his particular needs and in this he or she is the one to impart the training, where a teacher from the outside might pass over the needed instruction. Where this is not possible other plans must be carried out which accounts for the variation in subject matter used in teaching.

The modern approach to the child is not carried on in a sectarian manner. The child is taught religion in a way that causes him to evaluate all things in terms of the highest value of life. In Christianity this highest value would be Jesus Christ. In other forms of religion some other value would be the standard. The child therefore may have freedom of thought as to his religious basis. And this we maintain to be a fair basis of instruction, where so many forms of faith prevail.

If there is to be any distinctly denominational interpretation or teaching, it can well be left to the respective groups to perform this task. The Public School is concerned mainly with the moral standard of the child at present and has a right to ask for the best possible. It is also willing to contribute time and efforts toward this end.

If the great principles of life are to be maintained in the present generation, and in the future as a consequence, religion must have its rightful place in the instruction of our future citizens; if the principles of democracy are to live they must have the support of a moral background; if America is to live long as a nation she must not

only take from religion, but also have a religion to give that will ever meet the standard of God upon whom she is founded. Therefore, religion, as presenting a proper attitude to this cause, has its rightful place in our Public School system.

### FINDING OR MAKING CLASS-ROOMS

Rev. J. Elmer Russell, D.D., Binghamton, N. Y.

As soon as the discussion of problems by the Sunday School class is adopted as the class method some quiet place for the class session becomes well-nigh imperative. By the lecture method of teaching the teacher, speaking quite loudly can make a considerable group hear even in a room where there is a good deal of noise and confusion. But where there is the give and take of discussion, and where the voices of members are not equally clear and vary in their carrying power, a quiet place of meeting is essential if all are to hear what is said.

Upon the Superintendent rests the general responsibility for seeing that as many classes as possible are provided with class-rooms, or at least with quiet corners.

Where there is absolutely only one room for the whole school, then the only solution of the problem is the use of screens and curtains for dividing up the room into compartments during the lesson period. While this method does not produce sound-proof rooms it does give rooms that are eye-proof and it is astonishing how much better a discussion goes where a class cannot see a neighboring class. Wires may be strung across the church from right to left and from front to back. This will make possible a series of class rooms all around the building. The walls of the church acting as one side of the class rooms, while there are curtains on the other three sides. These curtains are drawn back during the opening session of the school and during church service. Instead of sliding curtains, the curtains may be supplied with hooks and hooked over the wires during Sunday School and taken down and folded away in a chest when the church is used for other purposes.

Instead of curtains, folding screens will work well, especially in the corners of the room. They can be bought without great expense, or if there are a few ingenious people in the Sunday School, including a carpenter, they can be made still more cheaply. When not in use the screens are folded and placed in an out of the way corner. With the use of either curtains or screens the Superintendent will need to appoint a property committee to look after them, see that they are in place and see that they are put away.

But while curtains and screens are the only possible method of providing class-rooms in some churches, it very often happens that the church building has some rooms which can be converted into class-rooms of a more permanent sort. Very likely there is a front hall extending across the church. This can be divided into three class-rooms with folding partitions, made of beaver board, the frames made of heavier wood and properly hinged. In like manner there are fre-

quently galleries at the rear of a church which can be converted into class-rooms with movable partitions.

Hospitals frequently have wards that are known as semi-private. There will be three or four beds only in this room. Frequently semi-private rooms can be contrived for classes. The church may have a basement a part of which can be done off into a large room and in this room two or three classes placed separated by screens. There may be a room under the belfry big enough for one class. The parsonage may be near to the church and some classes may go over there and use two or three rooms. In summer time, in good weather, classes can be taken out under the trees.

Doubtless the results when he has done his best may leave something for the Superintendent to desire, but all that the Master asks of any of us is to do our very best.

### THE JUNIOR CHURCH

Rev. Clarence P. Moss, Tunkhannock, Pa.

A few weeks ago a pastor at a Sunday School convention said some hard things about the Sunday School because only 30 per cent of the scholars remained for church service following. The County Superintendent settled the discussion that followed by stating the matter could be remedied by heeding the words of Jesus, "Feed my lambs." That pastor did not have any feed that would do for "lambs." I doubt if he knew what or how to feed them.

"Feed my lambs" is the reason for the Junior Church. This is the connecting link between the Sunday School and the church, for children under 16 years of age. It is definitely organized and the other work among Juniors is connected with it the same as the adult church has branches of work as co-operating organizations. Dr. James M. Farrar has done much for and with the Junior Church. Dr. C. H. Woolston, the "object-man," has as many as a thousand children in attendance. Dr. Clarence Long rejuvenated a down-town church and has a "Sunday evening Sunday School." Dr. Judson Conklin has conducted children's work in the same pastorate for 20 years. Many others have found "feed my lambs" a sure road to the child's heart, solving some of the Sunday School and church problems.

During the period between the ages of 10 and 20 they drift out of the Sunday School and church. And this is the period of dreams, change and life-choices. The normal spiritual harvest time is let go by for a later and scantier reaping. It is the weakest spot in Protestantism. Rome makes no such mistake.

There is an organization known as "The Gospel Illustrators Association," with 200 delegates from five states attending the 1921 convention. The organization brings together a group of teachers and preachers, "feeders of lambs," who believe that children ought to be and can be brought to God and trained for service in his Church. Every method of teaching children is discussed. Demonstrations are put on, ideas exchanged and vision brightened. The emphasis is put upon the



object-method or visual education, as they term it in pedagogical circles. I jotted down enough good ideas and practical material at the last convention to last me six months.

The question of methods comes to the front with the desire to do more for the children. There are systems and methods prepared. These will help you get a start. You will soon want to adapt the best from the many to your own particular needs and abilities. Note the many suggestions and the numerous advertisements in the June issue of *The Expositor*, each dealing in the "feed my lambs" part of the pastor's work. The field of methods is as broad as the interests of a group of normal children and as wide as the possibilities of teaching one definite lesson in an unforgettable way. Pictures are effective, whether they are stereopticon, moving or on paper or blackboard. Short sermons, stories, games, Bible drills, contests, dramatics and "making things" are ways and means. But the largest, easiest and perhaps the most successful is the using of objects, from the lowly potato, which having eyes, yet sees not," to the complicated magical apparatus, the "sucker-box," which is great for a telling lesson against gossip.

This is the field "white for the harvest," ever before us, golden and abundant in reward present and future. The time spent will be justified by more children coming into their spiritual heritage and using it well. You will be exhilarated and kept human. Then you will be safe from any tendency to leave the realities of the gospel for something of less importance. But above all it is the command of The Good Shepherd. "Feed my lambs." "For of such is the Kingdom."

## A Story to Tell

### BEING HONEST

In the City of Mexico formerly lived two crooks, thieves, swindlers, bandits. Their names were Miguel and Santiago, which in English would be Mike and James. Everybody in the city knew they were crooks and suspected and feared them. One day Miguel said to Santiago, "The trouble with us, Santiago, is that everybody suspects us, knowing that we are crooks, and if no one will trust us how can we get a chance to do any large robberies?" Santiago replied, "You are right, Miguel, but how can we help it?" "The only way we can help it," said Miguel, "is to be honest for a while until everybody trusts us and then we can make a big haul." "It would take a long time," said Santiago, "probably three or four months." "Longer than that," said Miguel. "We should be honest for five years in order to do a really first-class robbery worthy of our skill." So it was agreed that for five years they would be absolutely honest with everybody and thus gain a public credit, at the end of which time they would make the great haul and get-away of their lives and going to Paris would be wealthy and happy ever after.

The agreement was faithfully carried out by the two men, and soon they were winning the confidence of their neighbors and of the public. People

came to trust them, and they began to acquire wealth. They soon possessed comfortable homes, and their families were well dressed and happy. Every year added to the confidence that was placed in them, and position and honors in the city were given them.

Toward the end of the fifth year the two friends were together at dinner when James said to Mike: "I have something to tell you, friend Mike, which I hate to say because I know you will hate me ever after. The fact is, I am so sorry to be a crook again. I like it better to be honest and respected. I would rather live as we are doing than to do the great robbery we had planned and go away with great riches. I expect you will scorn me, but I don't want to be a crook again!" Mike took James' hand in both of his and said: "My dear friend, that is just what I have been trying for a year to say to you, but I never could get my courage up to it. I would rather be respected and honest with my modest comforts than to become very rich through dishonesty and the loss of the respect I now have." So they agreed to continue being honest for the rest of their lives.

And they were. Prov. 22:1.

### A MONTH'S RALLY

The pastor of the First Christian Church, Saybrook, Ill., Rev. Thos. W. Bass, writes:

Realizing the need of something new to attract the youth toward the church, I featured recently a *Month's Rally Sservices*.

The venture was successful, for a large number of young people participated who previously could not be interested at all, there were packed houses each night of the special program, and many additions to the church resulted.

*First Sunday*—A General Rally Day.

Church and Sunday School.

Plans, problems and programs of work in Church and School.

Worship in song—Mixed choir.

*Second Sunday*—Men's Sunday.

Wanted: A Masculine Church—*Pastor*.

A Man's Religion, Expressed by His Faith—*High School Superintendent*.

A Man's Religion Affected by His Church—*A Banker*.

A Man's Religion Relating Him to His Community—*Sunday School Superintendent*.

Men's choir.

*Third Sunday*—Women's Sunday.

Wanted: More Deborahs and Dorcas—*Pastor's Wife*.

Place of Woman in the Home—*A Housewife*.

Place of Woman in the Community—*President of Missionary Society*. Women's choir.

*Fourth Sunday*—Young People's Sunday.

Wanted: Youth for the Church—*Pastor*.

What the Young People Have a Right to Expect of the Church—*High School Professor*.

What the Church Has a Right to Expect of the Young People—*Grade School Teacher*.

Eureka College—lecture and pictures—*Secretary of College*.

Team Work—*Professor of Agriculture*.

Young people's choir.

## SERMONS TO YOUNG PEOPLE

Rev. J. A. Robinson, Pleasant Hill, O.

*Subject—"Youth"*

Youth and its Mate.  
Youth and its Mind.  
Youth and its Morals.  
Youth and its Rights.  
Youth and its Temptations.  
Youth and its Mistakes.  
Youth and its Strength.  
Youth and its Pleasures.  
Youth and Wedlock.

\* \* \*

### "Pictures that Preach"

Rev. B. A. Wilson, Pine Grove, Pa., writes:

I am using the book by Charles Nelson Pace on "Pictures that Preach." I have secured one slide for each Sunday night from Williams, Brown and Earle, Philadelphia. During the singing of the second hymn, while the lights are still on, I throw the picture on the screen, and leave it there through the sermon, which is about 25 minutes. The screen is a silver-coated muslin screen, such as is used for motion pictures. I have had no trouble with the slides getting hot or cracking.

Last Sunday evening at the close of the second hymn the lights went out and in the darkness, without announcement two ladies in the pew sang an appropriate hymn. After the sermon another hymn appeared on the screen. At the close I pronounced the benediction, then the lights are flashed on and I go to the door to greet the people as they pass out.

\* \* \*

First Baptist Church, Auburn, N. Y., Rev. H. N. Geistweit, Pastor—**Messages for Young People:**

On Entering the World.  
Climbing Fool's Hill.  
Adam and Eve.  
For Better—for Worse.  
The Old Lover and the New Flame.  
The Fatal Forties.  
Sunset and Evening Star.

\* \* \*

### The Twelve

Dr. Bernard C. Clausen has drawn portraits of the Twelve under the following titles:

The Man Who Said "Come"—Phillip.  
The Man Who Sold His Friend—Judas.  
The Man Who Seemed Small—James the Son of Alphaeus.  
The Man Who Despised a Town—Nathanael.  
The Man Who Brought His Brother—Andrew.  
The Man Who Served a Meal—Matthew.  
The Man in the Firelight—Peter.  
The Man Who Died First of All—James the Son of Zebedee.  
The Man With Three Names—Thaddaeus.  
The Man Who Burned Up—Simon.  
The Man Who was Nearest of All—John.  
The Man Who Had to Be Shown—Thomas.

\* \* \*

The Junior Congregation of the Second Presbyterian Church, Memphis, Tenn., meets at the same time as the Senior Church, in charge of the Assistant Pastor, Rev. C. G. Gunn. They have

their own bulletin, headed "*Praise, Prayer and Play*"—It gives the order of worship for the day, a song for boys and girls, and notices for the week, quite in regular adult fashion. The names of the boys who are to be ushers for the next two Sundays are given. All in grown-up style!

\* \* \*

The pastor of Olivet Congregational Church, Los Angeles, suggests a book of the Bible for his people to study each month.

A recent bulletin advised thus:

This month we study I John—a book with a message to our war-torn, strife-ridden world. Begin by reading the five chapters at one sitting. Read a second time marking the great texts. In our Happy Sunday evening services we will have a Great Texts Memory Drill each week. It will help you to master the book. Then make it your aim to read the five short chapters each week.

\* \* \*

The Sunday School of Westminster Presbyterian Church, Yonkers, N. Y., sent out a letter to the members of the church from which we extract this paragraph:

### "Do You Know

That the weekly attendance in our Sabbath School is around 200, frequently running above that number, in a total enrollment of 274?

That a considerable proportion of the school membership comes from homes where religious training has no place in the family life?

That 41 members of our church, most of them daily employed in business or teaching, devote practically 52 Sabbath mornings in the year in the work of making this school worth while?

That the entire expense for this work is born by the members of the school who also contribute generously towards the missionary work of the denomination through our church?"

The letter closes with an appeal for the approval of the work the Sunday School is doing by a cash contribution.

The facts back of the last three questions are probably true of most Sunday Schools.

### MAKE A PICTURE HISTORY OF YOUR PARISH

One of the most interesting records for future use, as well as personal enjoyment is a picture record of the progress of the work of a church. The new minister on a new field may take or have taken kodak pictures of the buildings, grounds and people. These may be placed in a scrap book with proper notations. As the years pass new pictures may be added. This would include picnics, conferences, etc.

From the negatives one can have lantern slides made and these can be used at the annual meeting or in a lecture on the history and purposes of the church. Half-tone cuts may be made from some of them and be used on the calendar or any of the church literature. We can think of nothing more useful in the line of church records. Church clerks can make their records mean much for the church if this plan is followed. Young people with cameras will delight in taking the pictures.





# PULPIT AND PASTORAL PRAYERS

*Aids to the Worthy Leading of Public Devotions*

## LINCOLN'S BIRTHDAY PRAYER

Almighty God, our heavenly Father, we thank thee for the great memories of other days. We thank thee for the heritage of this country belonging to us and to our children. We thank thee for all the great men who have been as beacon lights along the pathway of civilization. We thank thee for the great men of our own nation, and especially do we thank thee this day for Abraham Lincoln whose memory we all revere. We thank thee, too, that as we look out over the future and see so many things to be done in order that this nation may remain free and in order that the whole world may be free that there is still the mighty guiding hand of the spirit of this great personality who came into the world and served his fellowmen. We thank thee that even as Jesus Christ came in order that he might show men the way to live, so also there have been given to us great national leaders who have interpreted life to us and made us know the way to utmost civic attainments. We pray also that thou wilt give us in these latter days men who will lead in the way of highest personal and national welfare, who will make us feel proud to be the sons of our sires and to know and realize that we are working out a great destiny for our selves and for all the world. We ask through Christ our Lord. Amen.  
—Rev. Josiah Sibley, D.D.

## MORNING WORSHIP

Eternal Father, in whose fellowship there is health and holiness and happiness, by whose love we have life and in whose grace we have hope, purify our thoughts with the breath of thy presence. Grant us the spirit of worship, that the deepest yearning of our being may be ennobled by the power of faith and exalted by the sanctity of reason into the majesty of prayer. Free us from the narrow, lonely lives we live into a larger freer, more abundant life—a holy communion of mortals in the immortal life.

Spirit of Holiness, kindle in us a flame of pure aspiration, to consume all grosser passions; a light to shine upon our way and, if it may be, to make the paths of others less dark. In the midst of hurrying days and the ever-shifting human scene, teach us how to live in the sanctuary of the Eternal. When death passes by, leaving a hush in our homes, show us the brightness on the other side of life. Let not the glitter and hardness of a great city blind us to that dear city of God where all souls shall assemble.

Fill our minds with wisdom, our hearts with tenderness, and our hands with usefulness. Take all reluctance out of our obedience, all bitterness

out of our endurance, and let thy laws become songs in the house of our pilgrimage. Unite us with all lovers of goodness, and give us courage and faithfulness to follow the ways of thy Spirit. To thy loving-kindness we offer our prayer, in the name of him who walked the road of the loving heart. Amen.—Rev. Joseph Fort Newton, D.D., Litt. D.

## PRAYER FOR WASHINGTON'S BIRTHDAY

*(The following may be found helpful as a form or suggestive for perusal.)*

Almighty God, our heavenly Father, we thank thee that in the dark hours of our national life, thou didst raise up thy servant, the first President of the United States, to be a leader and deliverer. Help us to keep in memory his exalted patriotism, his official integrity and his wise statesmanship. May these qualities be incentives and influences that shall be exerted upon generations and generations to come. We bless thee for the great things thou hast done and art doing for the children of men. We consider the days of old, the years of ancient times, and unto thee do we give thanks. We give thee special praise for the wonderful grace and virtue manifested in all those, thy children, who have been the lights of the world in their several generations. For raising up thy servant, George Washington, and giving him to the leader and commander of the people; for vouchsafing to him victory over kings, and for bestowing upon him many excellent gifts; for inclining the hearts of men in Congress assembled to wise choices, and for granting them vision of the days to come; for a settled constitution, and for equal laws; for freedom to do the thing that is right, and liberty to say the truth; for the spread of knowledge everywhere among us, and for the preservation of the faith, we bless and magnify thy Holy Name, humbly beseeching thee to accept our sacrifice of thanks and praise, through Jesus Christ our only Saviour and Redeemer. Amen.

## BRIEF MORNING INVOCATIONS

I. For the great privilege of worship, O God, we thank thee. We beseech thee to fill our hearts with thy praise; that our thankfulness to thee may be as great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thank-offering to thee, unto whom we ascribe all honor and glory—through Him who hath taught us to pray, "Our Father," etc.

II. O God, our heavenly Father, we bless thee for the privilege of worship. Thou living and loving One, brighter than the morning, fairer

than the day, from thee we came, to thee we turn. May we this day be responsive to every touch of nature, every whisper of truth, every appeal of the Spirit. We ask in the name of Christ. "Our Father," etc.

III. O God, our heavenly Father, who turnest into morning the shadows of the night, grant that we may worship thee this day as the children of the light and of the day. Let the sun of thy righteousness shine into our hearts. Enlighten our reason. Purify our affections. Remove all faithless distrust of thy love, that we may walk with joy in the light of thy countenance and in the way of thy salvation. "Our Father," etc.

IV. O God, our Father, who hast taught us how good it is to follow the holy desires which thou hast put into our hearts, and how grievous it is to lose the love of whatever beauty and goodness our minds have once beheld: Give us grace we beseech thee to desire and seek the best gifts. Help us to make thee an offering of pure worship this day. And may we so truly find thee here in our prayer that we shall never lose thee, but dwell in thy holy presence henceforth and even forevermore. "Our Father," etc.

#### SEVERAL EVENING SERVICE INVOCATIONS

(Such as these are appropriate for the first words of an evening church service, or to immediately follow the Doxology. Any one of them will voice the desires of the people and conduce to reverence and warmth of worship.)

##### 1. Evening Invocation

O God, the King Eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks. We ask through Jesus Christ our Lord. Amen.

##### 2. Evening Invocation

O Lord God, Father of mercies, the Fountain of comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness: we offer thee most earnest and humble thanks for the gifts of nature, and of grace, the support of every moment, and the comforts of every day. We beseech thee to fill our hearts with thy praise; that our thankfulness to thee may be great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thank-offering to thee, unto whom we ascribe all honor and glory, through Jesus Christ our Lord. Amen.

##### 3. Evening Invocation

O God, the Father of lights, in whom is no variableness nor shadow of turning, from whom cometh down every good and perfect gift, help us so to live in thy peace that even the night shall be light about us. O thou who dost neither slumber nor sleep, send out thy light and thy truth, till all men shall see thy glory, and the whole earth shall be full of the knowledge of God. We ask through Jesus Christ our Saviour and Lord. Amen.

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#### 4. Evening Invocation

Infinite Ruler of creation, whose spirit dwells in every world! We look not into the solemn heavens for thee, though thou art there; we search not in the ocean for thy presence, though it murmurs with thy voice; we wait not for the wings of the wind to bring thee nigh, though they are thy messengers; for thou art in our hearts, O God, and makest thine abode in the deep places of our thought and love; and into each gentle affection, each contrite sorrow, each higher aspiration we would retire to meet and worship thee. Help us now in this evening hour to worship thee, who art a spirit, in spirit and truth. Through Jesus Christ, our Saviour and Lord. Amen.

#### Closing Evening Prayer

O Lord God, the day is thine, the night also is thine. The darkness and the light are both alike to thee. Protect us through the hours of sleep, that our rest may refresh us in body and mind. Soothe our troubled thoughts, and breathe thy peace into our restless hearts. May thy Invisible Presence watch over us, and in the light of a new day may we arise to bless thee for thy sheltering care. We ask through Jesus Christ our Saviour and Lord. Amen.

#### Did You Read

### "Modern Church Advertising?"

It was published in last month's *Expositor* on page 571. The article was by Rev. Nesper, who has made a careful study of the subject. He said:

"Publish a weekly or monthly bulletin.

... Don't select the cheapest paper stock. . .

Keep everlastingly at it."

The foregoing are only three of the interesting points brought out in the article. It is well worth reading.

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## CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

#### FIRST STEPS IN BUILDING

New churches are constantly being erected throughout the United States and Canada. In some cases men of large experience are engaged to advise and direct the congregation. In most cases, however, men and women chosen from the congregation project a building program, with more or less success. Churches, building committees, and pastors are as a rule without experience in church construction and welcome any wise counsel that may be obtained. Denominational Boards have been serviceable in advising and aiding them on such matters.

The responsibility of providing funds for the building or remodeling of a church must be assumed largely by the congregation. A systematic plan for the financing of either or both is the most difficult part of the building program, and cannot without serious complication be ignored.

There are a number of important details connected with a church building enterprise which should be carefully considered before adopting a plan for the providing of funds.

A preliminary committee should be appointed by the congregation to inquire into all matters pertaining to the new building, work out a plan, reach conclusions as to the exact kind of building needed, whether for worship alone or to house religious education, social and community activities, and cover every detail of the building, such as plans, cost, and provision of funds. Such a committee should consist of the pastor and a certain number of active members from each organiza-

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**T**HE work a minister can do unaided is limited to the number of pastoral calls he can make in a day and preaching to those who attend church services.

If a pastor could be in 500 places at once he'd be able to talk to a great many people, to accomplish a great many things, to fill all the empty pews in his church in a short time.

Once upon a time, such a man might have been a myth, the creation of Victor Hugo's mind. But today, thanks to The Parish Paper Idea, he is amazingly near to being an actuality.

You can talk to those who attend church and those who do not attend church, in fact everybody in your community, and also absent members, through the pages of a parish paper.

With a parish paper you can keep the whole community informed regarding church affairs, which will create a new community spirit, and accelerate every church activity. A parish paper will permit you to extend a glad hand of welcome to those who know little or nothing about your church and its work,

A parish paper will act as an assistant pastor for you, informing, encouraging, inviting, instructing, and entertaining. It will be appreciated by young and old, saint and sinner, and especially the aged, sick and those shut-in.

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(Exp.—Feb.)

(Write Plain)



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tion of the church. This committee should not be too large and should endeavor to inform itself on all matters concerning which it will be expected to make report.

This committee should be on its guard against the danger of overbuilding and depending upon outside aid. If the people have a will to build, the financing is easy. It does not necessarily follow that if a congregation has an imposing edifice that the people will flock to it. Also, caution should be exercised in selecting the architect and builder from the congregation, and involving the church in unauthorized expenses for architect's drawings and the like.

When the Building Committee has matured its plans and is ready to report, a regularly called meeting of the congregation should be held to receive its report.

The report of the Building Committee to the congregation should cover the following points:

1. Plan of the proposed building.
2. The cost of the building or improvement.
3. Recommendations as to financing the enterprise.
4. Resolutions of the congregation empowering this Building Committee or its sub-committee to take the necessary steps to carry out resolutions adopted.

There is no reason why this Preliminary Committee should not become a part of the regular Building Committee to be appointed after this report has been received.

Action of the congregation on the report of the Preliminary Committee will follow these lines.

1. Architect's plans accepted.
2. Church Building Committee appointed.
3. Provisions for filling vacancies in committee.
4. Appointing Finance Committee to secure funds.
5. Trustees authorized to pay bills, to borrow, and to mortgage if necessary.
6. Limiting the cost of the building project.

There are many methods for setting up the campaign for funds. Some of these we will mention later. In the meantime we would be glad to have the experiences of any readers of *The Expositor* in this line. Send to Church Building Editor, Caxton Building, Cleveland, Ohio.

## PLANNING THE DEDICATION PROGRAM

Rev. Herbert C. Cornuelle, Pastor  
Presbyterian Church,

In these days, when special building and special planning is blazing a new trail into the hinterland of efficient service it often happens that the minister and his committee are at a loss when depending upon ancient rubric for dedication of a modern church plant. So we found when we applied ourselves to the problem and in the light of our need built a dedication service. It was not ideal. But it was suggestive to us of future change and adaptation, and it may be suggestive to others.

The dedication of a church building these days involves much more than such a program used to demand. The dedication of a simple auditorium, with at best a chapel or an ante-room here and

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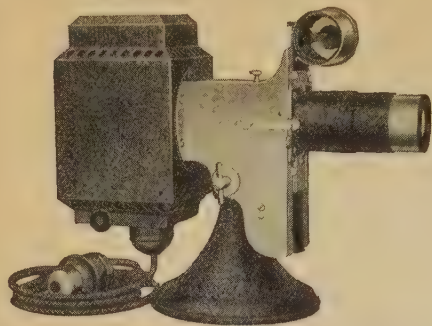
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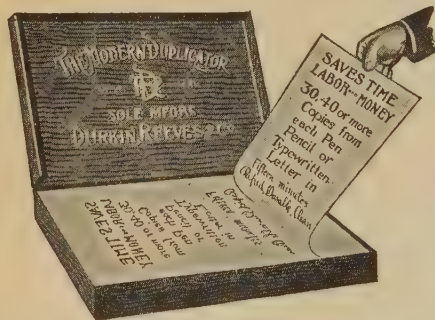
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there, could well be couched in formal phrases of a set ritual, and could with good balance occupy no more than the morning service. But the modern church, with its classrooms, libraries, offices, parlors, dining and social rooms, gymnasium and game rooms, demands a broader dedication plan. To proceed with the older plan would indeed result in the very thing from which we must most diligently guard—the secularization of the varied social and service phases of the work of the church.

Then, too, the congregation of former times came to the dedication with thoughts centered upon worship within the completed nave, and the dedication need only to quicken that thought. Nowadays the very complexity of the project of church building brings many business and financial duties, leaving the people sated with material things. The spiritual life is barren—or even “weedy.” It is a time when people and auxiliary societies are most liable to be occupied with raising money, and least interested in the spiritual welfare of the church.

This situation we recognized. Instead of starting at once with the dedication of the building itself, our first Sunday morning was used for the setting apart of the property of members and societies in the church. The theme is easily recognized as stewardship. The first session of our dedication week was one for the re-statement of the Stewardship pledge. Such a day may even be (as it was with us) a day for bringing forward of further resources, for the clearing of debt from the building, and that without vitiating the spiritual value of its program.

Then followed a service in which the musical organizations pledged themselves formally in dedication of talents to the musical leadership of the church. The choir, the junior choir, the orchestra, organist and pianist, each one in turn presented talents in special musical numbers, and each one in turn pledged formal gift of those talents to God in his Church. Then the whole congregation rose and pledged itself to praise in congregational singing. The telling is much less impressive than the actual scene, when eyes were bright with zeal and purpose.

Another night brought those who had been in the ministry or in the congregation in times past to a homecoming. This was a set time to re-consecrate the homes of the church as centers of piety and devotion. The Home Department (with us the “Extension Department”) had charge of this feature of the week. This was followed by a Brotherhood Night. The men’s organization sponsored it. The civic and fraternal organizations of the community were the church’s guests. This may seem to some to be too great a concession to secular organizations. It seemed to us to be highly appropriate and impressive. It was there promised to the orders and clubs assembled that this congregation would do all in its power to foster the best in patriotism and in brotherhood, and to lead in charity and wholesome civic development of the future. The folks of the community feel that a modern church plant

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implies an outreach of service into secular channels. The support which the church has from them is for that purpose. Hence we countered their building fund pledges with this pledge "for value received." And then all, visitors and members, joined in an "ephebic oath," together to stand for Christian civic and national progress. A great address by an outstanding man in the State brought home the impressions of that hour.

The next evening was set apart for the dedication of the educational facilities. The church school was the sponsor of these services, and presented to those yet untouched by it, a characteristic program of its work and an enthusiastic outline for its outlook in the new building. Then the organizations of the church for religious education rose and dedicated again their spiritual resources, support and loyalty in this phase of the work. This field is to be in all communities the coming specialization, as symptoms of church life have for a decade been showing us. This service is therefore a necessity. Indeed, about this one evening the other activities of our week wheeled and balanced.

Then, following the school night, there came the dedication of the social facilities. This was not in the form of a staid service. It took the form of a social, so varied in its interests as to appeal to both old and young. A kindergarten department borrowed from the church school took care of the little tots. During the progress of the evening, and in the midst of the fun, a pause came in which every one with bowed head promised to use this portion of the church for service through play,

and to attempt to spread therefrom the lesson of wholesome recreation. And there was conviction in the pledge!

Then followed a trilogy of Gospel dedications. Sunday morning (with communion service) there was the giving of a pledge for the individual loyalty to the individual church. A considerable class, young and old, presented themselves in open confession and were received into membership. All followed with a reiteration of the pledge of allegiance to the local church's work of preaching, teaching and living. Following this the world task of the denomination was made the subject of interest. A neighbor church from an adjacent town came by auto and we applied ourselves together to the theme and obligation of the church's World Task. The third of these services was directed to the task of the Church Universal—all denominations together working for a common Kingdom and in love of an identical Christ. All the churches of the community were invited to come, and the usual felicitations were exchanged. These were deepened, however, by a continuance of the pledging program, as the congregation again stood and promised its friendly zeal, without selfishness, for Christianity in the city. All present stood for the same pledge, cementing the new work of the church thus within itself, within its own world task, and as a climax, within the broader and unselfish bounds of the Universal Church. Thus it was that we tried to re-dedicate ourselves and to dedicate our church to a full, well-rounded task.

## Dedication of a Church

The congregation being duly assembled shall rise and the following Psalm shall be read responsively by the Minister and People. Or, if preferred, the ministers taking part in the service shall enter at the door, where they shall be received by the officers of the church, and proceed with them up the aisle, reciting responsively the following Psalm, the presiding minister leading. But the Minister shall first say:

M. And it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

M. The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein;

R. For he hath founded it upon the seas: and established it upon the floods.

M. Who shall ascend into the hill of the Lord: or who shall stand in his holy place?

R. He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully;

M. He shall receive the blessing from the Lord:

and righteousness from the God of his salvation;

R. This is the generation of them that seek him: that seek thy face, O Jacob:

M. Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: and the King of glory shall come in;

R. Who is this King of glory?

M. The Lord strong and mighty: the Lord mighty in battle.

R. Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the King of glory shall come in;

M. Who is this King of glory?

R. The Lord of hosts: he is the King of glory."

M. Glory be to the Father, and to the Son: and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn—"All people that on earth do dwell," or any other suitable one.

**Declaration:** The people being seated the presiding Minister shall say: Dearly beloved in the Lord: God our Heavenly Father, having in his grace, which is in Christ Jesus our Lord, brought to its consummation our work of preparing for the honor of his holy name a house within whose walls his gospel is to be truly preached, his sacraments are to be faithfully administered, and prayer and praise are to be offered unto him, we are now gathered in his presence for the purpose of devoting



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this House, by a solemn act of worship, to its proper and sacred use. Let us therefore seek his blessing on this service.

**Prayer.** O Lord God, almighty and most merciful, whom the heaven, even the heaven of heavens cannot contain, much less temples built with hands, but who also dwellest with men, and delightest thyself in the assemblage of thy people, cleanse our hearts, we beseech thee, from all evil thought and desire, and vouchsafe thy divine presence and blessing, that both those things may please thee which we do at this hour, and also that we may at length obtain thy favor with life everlasting in thy heavenly kingdom; through Jesus Christ our Lord, Amen.

All join in the Lord's Prayer.

**Words of Dedication.** All the people standing.

M. Holy, blessed and glorious Trinity: three persons and one God:

P. To Thee we dedicate this house.

M. Father of our Lord Jesus Christ: Our Father which art in heaven:

P. To Thee we dedicate this house.

M. Son of God, the only begotten of the Father. Head of the Body, which is the Church: Head over all things to the Church; Prophet, Priest and King of thy people:

P. To Thee we dedicate this house.

M. God, the Holy Spirit, proceeding from the Father and Son: given to be our abiding Teacher, Sanctifier, and Comforter; Lord and giver of Life:

P. To Thee we dedicate this house.

**Then shall the Minister say:**

Arise, O Lord, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy people shout for joy. Put thy name in this place. Let thine eyes be opened toward it; and hearken unto the supplications of thy people when they pray in this place, and hear thou in heaven thy dwellingplace, and when thou hearest, forgive. Amen.

**Prayer of Consecration:**

O God, who hallowest places dedicated to thy Name, pour forth thy grace upon this house of

prayer, that thy merciful help may be felt by all who call upon thee here. O God, almighty Lord of holiness, whose loving-kindness hath no end; O God, who rulest heaven and earth alike, who keepest thy mercy for thy people that walketh before the face of thy glory; hear the prayer of thy servants, that thine eyes may watch over this house day and night; and of thy great mercy hallow this church erected for the honor of thy Name, enlighten it with thy presence, glorify it with thine own brightness, graciously look upon and accept every one who cometh to worship thee in this place, and for thy great Name's sake protect thy suppliants in this house with thy strong hand and thy mighty arm; hearken unto them, preserve them with thine everlasting defense, that ever rejoicing and gladly trusting in thee they may constantly persevere in the service of Christ, to the honor of thy great Name, through Jesus Christ our Lord. Amen.

**Hymn.**

**Sermon.**

**Hymn.**

**Prayer.**

Most gracious God; accept through thy beloved Son, our thanksgiving for thine unspeakable love and goodness. Thou art the Father of mercies, and God of all consolation, full of compassion, forgiving iniquity, transgression and sin. We thank thee that thou hast founded thy Church upon the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone. We thank thee that thou hast committed to thy ministers the Word of reconciliation. Continue thy loving-kindness unto us, that we may rejoice and be glad in thee all our days. Guide us by thy counsel, and afterward receive us to thy glory; where, with all the blessed host of heaven, we may behold, adore, and perfectly and joyfully praise thee, our most glorious Creator, Redeemer, and Sanctifier, forever and ever. Amen.

**Benediction.**

(Especially prepared for *The Expositor*.—Editor)



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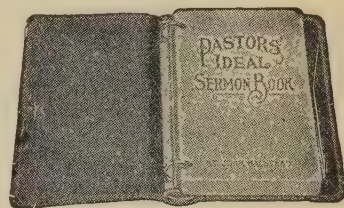
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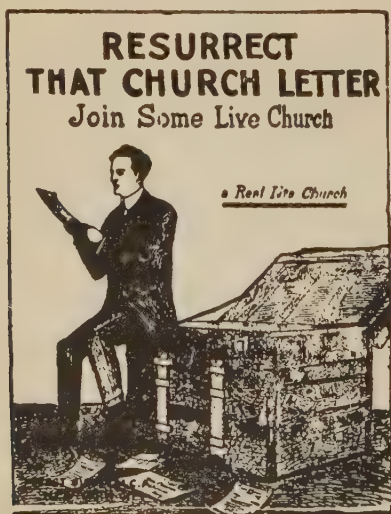
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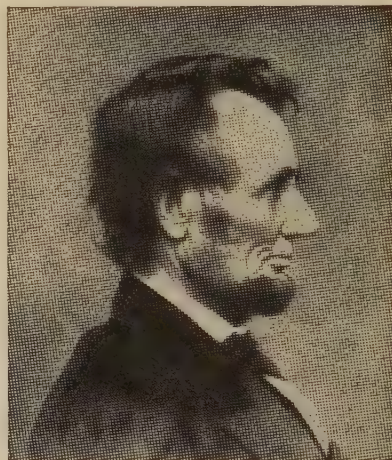


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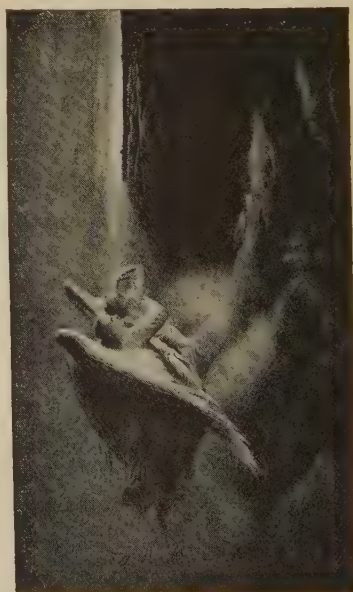
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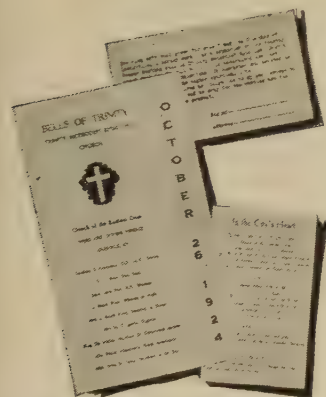
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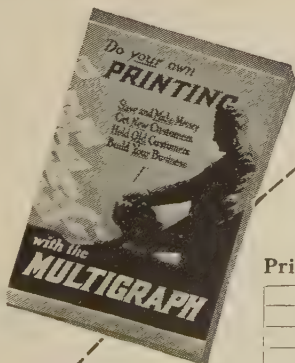
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## Fresh Bait for Gospel Fishermen

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### A Cave Which Furnishes Many Windows for Sermons

Jno. 3:19

Dangling at the end of a wire rope a hundred and seventy feet into the underground home of many thousands of bats, the governor of the largest state in the union and the governor of an adjoining state recently explored the great Carlsbad cavern, discovered not long ago in the Guadalupe mountains of southeastern New Mexico. The only means of ingress is in a steel bucket, which holds two persons if they are not too large. The two governors, Pat M. Neff, of Texas, and J. F. Hinckle, of New Mexico, went down separately. The less scenic part of Carlsbad cavern has been known for many years as a bat cave. Recently explorers traversed several miles of its halls and chambers, and some parts of it were found to have such magnificence that President Coolidge by proclamation set it aside as the Carlsbad national monument. At dusk the bats begin to leave the cave for their night of foraging. For about three hours the winged stream of innumerable bats resembles smoke pouring from a smokestack. In the early morning they return, each folding its wings when in midair above the opening of the cave and dropping down into the shaft like a plummet. The opening of the cavern is in New Mexico, but the cave itself extends into Texas. The cave has not been fully explored and its complete dimensions are not known. It is believed to go down eight hundred feet below sea level. The ceilings in some places are so high that a person standing on the floor cannot see them even with strong torches. At the entrance seven hundred feet below are three large rooms. The biggest is called Shinav's Wigwam in honor of a king of Navajo Indian mythology. The smallest of these rooms is a hundred and sixty feet long by one hundred and forty feet wide. The largest has not yet been measured. The rooms are decorated with gleaming onyx and thousands of stalactities. Still another big room farther on is more than half a mile in length. The stalagmites rise from the floor like great white monuments, and the glittering sides and ceiling resemble the banquet room of a mythological king. This wonder cave suggests to my mind a whole quiver full of illustrative arrows: first, the bats that stream out at dusk foraging through the night and returning at the coming of dawn suggest the evil human bats of prey in a great city. They swarm out at night to rob and ravage, returning to sleep in their underworld dens by day. Second, The glorious wonders of this cave suggest how little people think of the treasures beneath their

feet. A poor hobo often walks above lakes of oil and buried mines of coal and literally "acres of diamonds" and knows it not. Third, it is like the life of man. The dwellers in this cave have to do with two worlds—a lower world and an upper world. So man lives and toils on the earth, but through prayer and communion with God he holds commerce with the spiritual world. Fourth, the governors who explored the Carlsbad Cave could not discern its ceiling with their strongest torches; so, many people live in the world through long lives without being able to discern, with the best torches they know, the zenith of life. But he who has the Light of the World is able to behold, not only the sky, but the spiritual dome above the sky.

### The Bible in Court Prov. 6:20

One morning not long ago the Associate Press carried this New York news item: "Judge Rosalsky, in General Sessions today, while lecturing a pretty young actress who had pleaded guilty to grand larceny, read Chapter VI of the Book of Proverbs to her. The young woman had been indicted for stealing wearing apparel and cash worth \$1,900 from Miss Betty Grey. When she came before Judge Rosalsky she pleaded guilty and asked Miss Grey's forgiveness, not only for the stealing, but for stories she had told about her. When the Judge asked why she attacked her friend the young woman wept bitterly and explained that she wanted to have good clothes, had no money and was out of a position. Miss Grey asked leniency and was willing to forgive the girl and forget the matter if she would return to her home in Ohio." In the chapter the Judge read to the young woman is this paragraph: "Keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart; tie them about thy neck. When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee." There is no guide book so safe as the Bible, whether in court or out.

### Making Sport of Life Means Ruin Judges 16:25

Edmund Vance Cooke puts 'on the lips' of Samson, the Hebrew giant who wrecked his career by sinful indulgence, these poetic lines: "It was in sport I turned the tails to brands And burned in wantonness the ripened grain; It was in sport I fought with naked hands And slew my brother brute with needless pain.



It was in sport I sounded war's alarms,  
For war is play and slaughter is a bliss;  
It was in sport I sought Delilah's arms  
And bartered all my birthright for a kiss.

"It was in sport I laid the pillars low  
And cared not who was buried in the walls,  
But force breeds force and blow replies to blow  
And wrath brings ruin when the temple falls.

"Slain by my slaying, rightly served am I;  
Wrecked in the ruins of my sport, I die!"

Life is intended to be a great and glorious adventure but never to be gambled away in sport.

#### Checking Accounts for Christ Mal. 3:10

Grove City, Pennsylvania, has the unique distinction of having over one hundred checking accounts in the bank that are never drawn upon except for payments to Christian benevolence. These accounts were opened by tithers belonging to the Grove City Presbyterian Church. These accounts belong to Jesus Christ. The money that is put in them is Christ's tenth out of the income of the people who opened the accounts. It is marvelously interesting and full of teaching that the church to which these tithers belong spends on itself only fifteen thousand dollars a year, but out of the one hundred checking accounts of Jesus there goes forth over thirty-two thousand dollars a year to bless the world. The entire world would be speedily brought to Christ, war would cease out of the earth, and brotherly love would prevail among men everywhere, if every self-supporting Christian would open a similar checking account for Jesus Christ.

#### Better to Tune In With the Earth Than With Mars Gen. 4:10

A distinguished editor, Dr. Halford E. Luccock, commenting on the failure of the world-wide attempt to get in communication with Mars, says: "Such a message would be wonderfully thrilling but not half so important as that a few million people should really get a message from earth. For the real cosmic question is not 'What sort of life do they have on Mars?' but, 'What sort do we have on earth and why do we have it?' Star gazing is fine business if we only gaze long enough and closely enough at the particular star on which we are riding at present. It may be a disappointment not to get a message from Mars. But it is tragic, in a very literal sense, not to get a clear message from earth. Many a man will put in four hours under his automobile on a Sunday morning trying to discover what is the matter with the engine, who has never given fifteen consecutive minutes to studying what may be the matter with the world. To listen patiently enough to the confused voices of earth, to catch the still, sad music of humanity, to perceive the plight of a world whose mechanical inventions have far outrun the moral and spiritual progress necessary to control them—here is a task for all the powers of hearing and sympathetic understanding we have or may grow by the grace of God." Let us

thank God that while we have not yet been able to tune in with Mars the humblest Christian may tune in with Heaven and receive the inspiration and wisdom to make himself a blessing to the earth on which he lives.

#### A Still Better Bargain Prov. 8:10, 11

A little story has been going the rounds of the papers of how a certain Mason J. Aldrich bought a Bible at auction for twenty-five cents, and found in its two bills, one for one hundred dollars and the other for two dollars. But I know a boy who got a much better bargain in a Bible than that. The pastor of the church he attended was gathering up a group of people to read the Bible through during the year, and on one evening of the week they came together and the pastor talked to them in review of the portion of the Bible they had read during that week. The boy paid five dollars for his Bible, but in reading it and listening to the weekly reviews of it, he found Christ as the Saviour of his soul. It quickened his brain into activity and developed his moral character until, now after twenty-five years, out of the most unpromising soil at the beginning, he has become a very useful and influential man, held in high honor; and he says, "It was the Bible that did it."

#### The Weakness of the Strong Ezek. 30:24, 25

*The New York Evening Telegram and Mail* says in an editorial: "Our Christianity has been directed toward mopping up the floor instead of turning off the spigot. We have used our Christianity in taking care of the weak. We have built homes and hospitals. We have done all sorts of philanthropic things. We have made many people more comfortable. What this world needs now is rescue missions in the offices of our leading men. What this world needs is rescue missions in the foreign offices of the cabinets of the greatest nations of the earth. What this world needs is rescue missions at the doors of women's clubs and men's clubs. The world needs Christianity for the strong. It needs new motives and new purposes, new intentions and new performances for the leaders of thought and the leaders of men. There is such a thing—though it has a forbidding sound—as 'social compunction.' It means a feeling of guilt for the ills of the earth. It means a feeling of responsibility. Let's have Christianity in the form of 'social compunction' for the strong. Rescue missions for leaders are far more important than rescue missions for the fallen." But you cannot wait until men become leaders to rescue them. You must begin with your potential leader when he or she is a child. It is rarely that you can reach them with your rescue after they have become leaders. The hope of the world is to capture the children of the present generation with the motives and purposes of Jesus Christ.

#### Marvels of the Temperance Crusade in Germany Prov. 23:31

Bishop Nuelsen of the Methodist Episcopal

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Church, stationed in Europe and having charge of the Methodist work in the German area, reports that a Methodist delegation recently waited on the Reichstag and presented a petition signed by a half million voters asking for the right of local option. It is said to be the most surprising petition ever presented before the Reichstag, and no small part of the wonder arises from the fact that the five hundred thousand signers to the petition were secured in the brief space of three weeks. When we remember the beer drinking revels of Germany before the war and then witness upheavals like this, it strengthens us to believe that world prohibition is just ahead.

### The Dawning of God's Morning Psa. 30:5 l.c.

When I first moved to Boston long ago, my little girl, whose brief life had been in the North-west where thunder storms are few and not often fierce, experienced the glory, and often to many older people the terror, of a New England electric-storm. For hours the lightning flashed and the thunder rolled and reverberated across the heavens, and often the crash seemed as though it would split the sky; but the child awoke alone in her room and watched and listened to it all without fear, and when she came down to breakfast, calmly asked, "Mother, what was God doing last night with all that light and noise? Was he making morning?" Afterward my wife, Florence Aiken Banks, handed me this poem entitled "God's Morning."

A child of five, alone in her room,  
Awoke at night with the thunder's boom.  
Into the dark came the lightning's flash  
And the sky seemed rent with crash on crash.  
She had never known a thunder storm  
Nor watched the coming of early morn.  
When she arose with the morning light  
She asked: "What was that big noise last night?  
Was God making morning?"

### II

I thought of mornings in the history of men—  
How God rolls the storm clouds back for us—and then,  
Columbus I saw, and all round him deep sea;  
His men declaring in their stern mutiny:  
"There is nothing ahead but a watery grave!  
We're so lost that not even God can save!"  
Then lo!—eager faces turned toward the prow!  
Oh joy, joy! There was land! And that was how  
God made for mankind a morning.

### III

The night of slavery! Men and women with brain—  
With brain and with souls, being bartered for gain.  
I saw those black men tamed with the lash,  
Then I heard again the thunder's crash  
As Abraham Lincoln, in homely might,  
Split that dark sky with a piercing light  
That rent the chains and to the slave  
His everlasting freedom gave.  
Behold the black man's morning!

### IV

And women—the mothers of humankind,  
Fit only to be in the ranks behind,  
Bearing the children, training the sons  
To fill the places of mighty ones,  
But herself unworthy of franchise! She  
Had no right to say what the laws would be.  
No voice for her. But today she stands  
Holding the ballot in those powerful hands.  
God's made the woman's morning.

### V

Intemperance passed! The saloons behind!  
That is the morning we're waking to find  
Ushered in by God's good men and women who've worked;  
Who've given money and life; who never have shirked  
In lifting the clouds of drunkenness off,  
Though opposed and jeered at—a sneer and a scoff!  
Schools well filled and children well fed;  
World Prohibition is just ahead—  
God hastens the coming of morning.

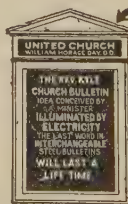
### VI

The shorter hours for all those who toil;  
The rescue of childhood from business turmoil;  
The wires and wireless, the world around,  
Carrying help—news of blessings found  
By research of men who strive day by day  
For serums and fever cures which will allay  
Sufferings of man and woman and child,  
In civilized lands and in jungles wild;  
All these are God-made mornings.

### VII

Myriads of mornings God waits to bestow;  
As God-glimpsing mornings as is radio.  
But He cannot trust us till races have learned  
To love one another. Till nations have turned  
To Christ as the King of all kingdoms on earth—  
Christianity binding the globe with its girth.  
When, regardless of color, each man is our brother.  
And, everywhere, men seek the good of each other.  
Oh! help God in making that morning!

It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is Intelligence and Love. Doubters do not achieve, skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending Plan.—*President Coolidge.*



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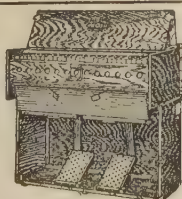
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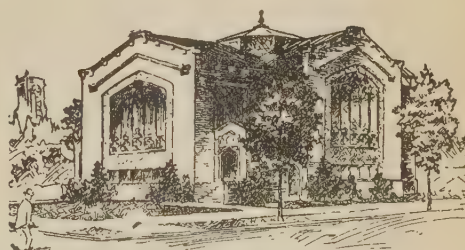
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# Cut Gems: Best Illustrations

## Deity of Christ

**Matt. 16:18.** "Upon this rock will I build my church."

The Rev. W. Kingscote Greenland visited a vacant house with a friend who desired to purchase it. The friend was particularly struck by the beauty of one of the rooms which he wished to turn into his study; but he objected to a cupboard in the corner. "I will have to remove it," he said to the architect. "No, you won't," was the reply. "But I can do what I like if I buy the house," said the man. "You cannot do what you like with that cupboard," answered the architect. "Why not?" he asked, "Is it protected by a clause in the deed?" "No," said the architect, "it is not on the deed; it is on the plan. You cannot take away the cupboard without taking down the house; it is part of the main structure." So if we take away the Deity of Christ, we destroy the whole structure of Christianity. That doctrine is built in. It is central. It is structural—of the structure.—*H.*

## Adversity a Stimulus

**2 Cor. 11:30; 12:9.** "Will glory in my infirmities."

A young physician recently graduated and with a career of great usefulness before him, was suddenly stricken with complete blindness. It was a crushing blow to youthful vigor and ambition fraught with all the promises of growing manhood and the hope of a well-rounded old age. One might suppose it would have crushed his spirits and driven him into utter pessimism. Not so. He rose superior to his terrible affliction. He did not stop to question the justice of his cruel fate or inveigh against Providence. "O God," he prayed, "I consecrate my talent of blindness to Thee." It was another Jacob wrestling against fate for the blessing, and receiving it, though he halted through life, for the physician afterwards became the inventor of the alphabet for the blind, and the "talent of blindness" he had consecrated to God became the gateway through which countless thousands have entered into a larger life for all time.

## Aggressiveness

**1 Cor. 9:26.** Wellington criticised his great adversary for staking his all upon Waterloo, saying that "he was wrong in attacking at all. He might have played again the same defensive game in French territories which he had played so admirably the year before; the campaign of 1814 I consider the very finest he ever made. He might have given us great trouble and had many chances in his favor. But the fact is he never in his life had patience for a defensive war."

The aggressive spirit tempered with patience and high ideals is the secret of the most exalted successes in the worldly as well as in the religious life and is inseparable from it. Apart therefrom and centered in selfish ambition—that "in-

firmity of great minds"—it degenerates into crime.


It is the former that Paul had in mind in the homely aphorism "so fight I, not as one that beateth the air: . . . lest that by any means, when I have preached to others, I myself should be a castaway." Napoleon was Fate's castaway, Paul was its foundling.

## Adoption

**Rom. 8:15.** The family is the primary unit in the social history of the race. The state is artificial. Legal fiction early arose to supply the family gap by the act of adoption. Its benign animus was, according to Maine's "Ancient Laws," that "the increasing population should feign themselves to be descended from the same stock as the people on whom they were to be grafted." Such enjoy by that act all the rights of original descendants, and assume all the responsibilities of the new relationship. They thus become the subjects of legal formality.

Hayden, at the height of his musical career, paid a delicate compliment to his younger co-adjutor, Cherubini, when at a musicale at Vienna he gracefully handed over to the latter one of his own compositions with the remark: "Permit me to style myself your musical father, and to call you my son." He idealized the legal relationship.

The Christian becomes a member of the family of Heaven, not by law, but of grace that works by love. Neither is it a matter of fiction, but of fact. It puts the sinner upon the selfsame footing with the Christ—our "Elder Brother." He glorifies the relationship.



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## Not For Sale

1 Tim. 6:10

When Luther began his ministry, it is said that the Pope sent word to some official, to stop that monk's mouth with gold, and the official sent back the answer, "The fool doesn't love gold."

### The Invincible Church

**Matt. 16:18.** "And the gates of hell shall not prevail against it." Bishop Quayle tells us that a man once came to him and said, "Mr. Quayle, you are a minister." "Yes, sir." "Mr. Quayle, I regret to state to you—for I think you are a good kind of a fellow—that Christianity is on its last legs." "Yes," said Bishop Quayle, "you are right, my friend; it is also on its first legs. It needs but those. They suffice."

### Dew Drops and Cobwebs

Miss MacPherson said, "You have gone out in the morning and seen how a little tiny web has caught the drops of dew meant for the plants beneath. So sometimes a bad word, or bad temper has kept us from being refreshed by the dews of God's grace."

And remember, the dew-drops that are doing the most good are generally out of sight. They are getting down to the roots of the flowers and grasses where they are needed.

### In the Making

It takes patience and wise forecast to make one satisfied with the slow development of things in the world. So much is in the making. The present output may seem imperfect and uncouth, but wait; after a while the finished product, and it will please us much. It was on this account that a Scotch artist once said, "I never let bairns or fools see my pictures, till they are done." It takes a mature mind to get along with immature things.

### Be Calm

**Phil. 3:13.** Do not be excited or jostled by events. There are some things that must be done in spite of troublous circumstances or the din and clamor of the world.

"What has the bomb-shell to do with the letter?" said King Charles II to his alarmed secretary, at a sudden and noisy interruption. "Go on with the writing."

### A Brief Biography

They asked John Wanamaker for a short sketch of his life. This is what he gave, brief but sufficient, "Thinking — Trying — Toiling — Trusting God."

It is like the Indian's relation of his Christian experience—"I have faith, and hoe onions."

### Pledged Attendance

**Luke 4:16.** The way to save a service—and a sermon—is to get the people into the pews. When a certain popular suburban preacher was called to a run-down city field in Philadelphia he agreed to go on the condition that fifty men would

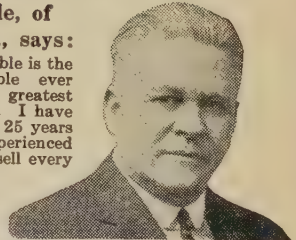
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pledge themselves to be present at every Sunday night preaching service. And he won out.

In the Jewish synagogues ten men agree to be in the place at the regular services to constitute a "legal congregation." Otherwise it cannot go on. It would marvelously help the New Testament church to have some such generous agreement made.

### The Kindly Tongue

**Eph. 4:15.** We carry about with us constantly the munitions of peace or of war in a tongue that speaks good or ill, as the heart dictates. A Wisconsin pastor, Rev. Wm. D. Marsh, of Appleton, some years since, organized a popular and amiable conspiracy for good which he called the "League of the Kindly Tongue." Anyone could join it who would; no fees, no dues, simply an agreement to think before you speak and to use the tongue for kindness rather than for malice. What a happy world this would be if many lips thus spoke the truth in love!

### Act Quickly

**Eph. 5:16.** One of the good lessons the Boy Scouts are taught is to do the right thing in an emergency, and to act at once. Napoleon and his army were once caught by rising waters in an arm of the Red Sea. The great general at once made himself the center of an imaginary circumference and sent his men galloping out the various radii; the first one striking safe ground to report—and he saved his command.



# THE HOMILETIC YEAR—February

## LINCOLN'S BIRTHDAY      WASHINGTON'S BIRTHDAY

### LINCOLN'S BIRTHDAY

Born February 12, 1809

#### SUGGESTIVE THEMES AND THEMES

*Lincoln's Growth Under Pressure:* "Cast down, but not destroyed." 2 Cor. 4:9.

*Lincoln and His Life Lessons:* "The memory of the just is blessed." Prov. 10:7.

*The Character of Lincoln:* "As a man is, so is his strength." Judges 8:21.

*Lincoln's Faith:* "He endured as seeing him who is invisible." Heb. 11:27.

*The Song of the Patriots:* "Then sang Deborah and Barak the son of Abinoam on that day." etc. Judges 5:1.

*Prayer for the Nation:* "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Ps. 51:18.

*A Land Favored of God:* "Lord, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob." Ps. 85:1.

*Lincoln a Lover of Peace:* "Seek peace and pursue it." Ps. 34:14.

*Lincoln Longed to Promote Peace:* "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Ps. 120:6.

*Lincoln a God-Called Man:* "The Lord raised up a deliverer." Judges 3:9.

*Lincoln was Blest to Bless:* "I will bless thee and make thy name great, and be thou a blessing." Gen. 12:2.

*Lincoln, the American Great-Heart:* "More—thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them." Ex. 18:21.

*The Serviceable Life:* "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

*Great by Great Service:* "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

*The Responsibility of the Citizen:* "Arise, for the matter belongeth unto thee, and we are with thee; be of good courage and do it." Ezra 10:4.

*The Young American in Politics:* "Moreover, thou shalt provide out of all the people able men, such as fear God; men of truth, hating unjust gain." Ex. 18:21. Am. Rev.

*The Debt of Memory:* "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

*The Fragrant Name of Lincoln:* "Thy name is an ointment poured forth." Sol. Song 1:3.

*Leading the Host:* "In the name of God we will set up our banners." Ps. 20:5.

*The Living Name:* "The memory of the just is

blessed, but the name of the wicked shall rot." Prov. 10:7.

*National Emancipators:* "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Exod. 3:10.

*God's Select Men:* "He hath put down the mighty from their seats, and exalted them of low degree." Luke 1:53.

*The True Maker of Rulers:* "This matter is by the decree of the watchers, and the demand by the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:17.

*The Value of a Simple Life Among Those in Authority:* "Woe is thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness." Eccl. 10:16, 17.

*An Essential of Successful Magistracy:* "Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Prov. 8:14-16.

#### LINCOLN'S PERSEVERANCE

Abraham Lincoln! Sincere in nature, great in mind, generous in heart; a Christian, a patriot and a statesman! A nation's hero and a nation's martyr!

Cannot we all—our young people in particular—learn something to encourage and stimulate us in good work and good aims in this great man's humble beginning and rough and un auspicious early surroundings? Born amid a wild region, living in a log hut, with, as he has said, "absolutely nothing to excite ambition;" reared to farm work, which he had to continue until he was twenty-one; what chance had he compared to the young people of the present day? Yet, through all, he persevered doggedly, determinedly, making the most of his rough surroundings, his few books, and his remote friends until he had been sufficiently schooled in reading, writing and reckoning to stand a trusty clerk in a store, and ere long had mastered language and law to practice in the courts of Illinois. Where are the young people who hold up their hands in the face of their first difficulties—difficulties as far removed from young Lincoln's as the dawn from the twilight? Let them take fresh courage and rise to new life and energy.

# A Peep at the Morning Mail

Publishers *Expositor*,  
Cleveland, Ohio.

Dear Sirs:

Am enclosing order for my subscription for 1925. I have never had anything from which I received so many, many helps as from the *Expositor*. Particularly helpful is the "Prayer Meeting Department." Each numbers seems better than the one before it. Many thanks for the "Fresh Bait" department also. May God's richest blessing, and increased success attend the staff of the *Expositor*, is my earnest prayer.

Sincerely your brother in the work,  
S. Atwood Allen.

\* \* \*

Tiiden, Nebraska,  
December 31, 1924.

The *Expositor*,  
Cleveland, Ohio.

Dear Sirs:

In the December *Expositor*, I saw the advertisement of the . . . Co., of . . . I wrote to them about some Christmas Greetings that I had in mind. The inclosed is a sample. I was very much pleased with the work and with the price.

I had an advertisement placed in the January *Expositor*, offering to sell my duplicator. I received the *Expositor* on Saturday and the following Monday I received several checks for my machine. This is results from both sides.

I have taken the *Expositor* for eleven years. I cannot understand how any preacher can afford to conduct business for the King without its valuable help.

A booster for the *Expositor*,  
G. H. Johnson.

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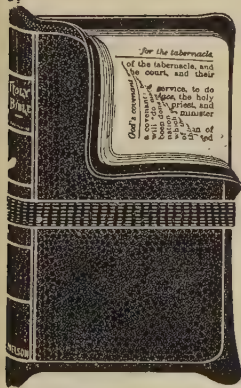
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## LINCOLN AND LAW

In these days of lawlessness the following is good to quote:

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.

—*Abraham Lincoln.*

## PLEDGED FOR LIFE

When Lincoln reprieved William Scott, condemned to be shot for sleeping at his post, he said to him: "I am going to trust you, and send you back to your regiment. My bill for this is a very large one. I have left my work, and have come up here from Washington on your account. There is only one man in the world who can pay the bill, and his name is William Scott. If from this day William Scott does his duty so that if I were there when he comes to die, he could look me in the face as he does now, and say, 'I have kept my promise, and have done my duty as a soldier,' then the debt will be paid. Will you make that promise and try to keep it?"

The promise was made and kept. The soldier lived a life of courageous helpfulness, and died while rescuing wounded men. Every pardoned sinner is pledged to the Master for life.

## WHAT GREAT MEN THOUGHT OF LINCOLN

There is but one vote in the Cabinet, and that is cast by the President.—*William H. Seward.*

He was incontestably the greatest man I ever knew.—*Ulysses S. Grant.*

The framework of his mental and moral being was honesty.—*Judge David Davis.*

## MONTH OF HEROES

This is the month of heroes, two brave men  
Lie sleeping quietly, beneath the snow—  
Two men who fought their nation's battles, when  
That nation rose to struggle with a foe.  
Two men who knew the sadness of defeat,  
Who knew the bitterness of victory—  
And, oh! today I know their spirits greet  
The host that gathers from across the sea!

Their birthdays are this month—I think they feel  
The beauty, and the splendor, and the power

Of men who crush the battle-ship's gray keel—  
Who say that Frightfulness had met its hour!  
For Washington stood with a down-bent head,  
When brave souls met at Valley Forge, and  
died—

And Lincoln, when great fields of strife ran red,  
Stood by himself, in loneliness, and cried.

This is the month of heroes, gallant hearts  
Will thrill to it, and feel a great debt paid,  
When arms are cast away, and peace-time starts—  
When fears and doubts forever have been laid.  
This is the month of heroes, two brave men  
Are sleeping quietly beneath the snow;  
They fought and suffered with all armies—then—  
And when all wars have ceased, their souls will  
know!

—*Margaret E. Sangster.*

## LINCOLN STORY FOR GIRLS' CLASS

Here is a Lincoln story for your Girls' Class, Junior Endeavor or Primary Department of your Sunday School on Sunday, February 8th, the Sunday before Lincoln's Birthday. There are many beautiful stories of his love for and kindness to children.

At a Saturday afternoon reception at the White House, many persons noticed three little girls, poorly dressed, the children of some mechanic or laboring man, who had followed the visitors into the White House to gratify their curiosity. They passed around from room to room, and were hastening through the reception-room, with some trepidation, when the President called to them:

"Little girls, are you going to pass me without shaking hands?"

Then he bent his tall, awkward form down, and shook each little girl warmly by the hand. Everybody in the apartment was spellbound by the incident so simple in itself.

## LINCOLN STORY FOR BOYS' CLASS

For your boys' class here is a story for Lincoln Sunday. Or the story above and this one both can be told a younger department of the Sunday School or Young People's Society, thus giving "one for the girls and one for the boys."

President Lincoln one day noticed a small, pale, delicate-looking boy about thirteen years old, among the number in the White House ante-chamber.

The President saw him standing there, looking so feeble and faint, and said: "Come here, my boy, and tell me what you want."

The boy advanced, placed his hand on the arm of the President's chair, and with a bowed head and timid accents, said: "Mr. President, I have been a drummer boy in a regiment for two years, and my colonel got angry with me and turned me off. I was taken sick and have been a long time in the hospital."

The President discovered that the boy had no home, no father—he had died in the army—no mother.

"I have no father, no mother, no brothers, no sisters, and," bursting into tears, "no friends—nobody cares for me."

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Lincoln's eyes filled with tears, and the boy's heart was soon made glad by a request to certain officials "to care for this poor boy."

### EXAMPLE OF LINCOLN'S WIT

In "The Everyday Life of Abraham Lincoln," Mr. F. F. Browne includes an anecdote told by Admiral Porter about the President's short visit to the front in the latter part of March, 1865. Mr. Lincoln had changed his quarters from the River Queen to the Malvern, Admiral Porter's flagship, which was then lying in James River, near City Point. Admiral Porter says:

"The Malvern was a small vessel with poor cabin accommodations. She was a captured blockade runner. I offered the President my bed, but he positively declined it, and chose to sleep in a small stateroom outside the cabin that my secretary occupied. It was only six feet long by four and a half feet wide—a very tiny place to hold the President of the United States; but Mr. Lincoln seemed well pleased with it."

"When he came to breakfast the next morning, I asked how he had slept. 'I slept well,' he answered, 'but you can't put a long sword in a short scabbard. I was too long for the berth.' Then I remembered that he was over six feet four inches, and that berth was only six feet! That day, while we were away from the ship, all the carpenters were put to work. They took down the stateroom partitions and enlarged the room to eight feet by six and a half feet. A mattress four feet wide was put in the new berth."

"Nothing was said to the President about the change in his quarters, but the next morning he came out of the room, smiling, and said, 'A miracle happened last night; I shrank six inches in length and about a foot sideways. I got somebody else's

big pillow, and slept in a better bed than I had on the River Queen.' He enjoyed it greatly; but I think that if I had given him two fence rails to sleep on he would not have found fault. That was Abraham Lincoln in all things that related to his own comfort. He would never let you put yourself out for him under any circumstances."

### HOW LINCOLN WON A CASE

Lincoln understood human nature better than most lawyers do. There is a Lincoln story which illustrates this statement.

Two parties got into a dispute over a cow. They went to court. The man having a little better of the dispute retained Lincoln; the other party retained a brilliant gentleman who was famous for his ability to sway juries with his eloquence.

When it came to address the jury Lincoln's adversary talked for three solid hours. He talked about everything but the legal point involved. He discussed cowology in all its ramifications; he pointed out that the cow was the foster mother of man, that she nourished the babe in swaddling clothes and fed the old man tottering to his grave.

It was a hot July afternoon. The jury shifted from one numbed bone to another. They squirmed, they fidgeted, but nothing could appease that flow of cow oratory.

When Lincoln arose to reply the jury shuddered and lapsed back to listen to another three hours of cow. But not Lincoln!

"Gentlemen of the Jury," he said, "I have concluded to adopt the tactics of my opponent and submit this case without argument."

And then he sat down. There was a titter, a giggle, then a shout of laughter. The jury filed out. And Lincoln got the verdict.

## WASHINGTON'S BIRTHDAY

Born February 22, 1732

### SUGGESTIVE TEXTS AND THEMES

*Washington's Combination of Strength and Beauty:* "Upon the top of the pillars was lily work." 1 Kings 7:32.

*Washington's Spirit:* "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14:24.

*The Good Ruler:* "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and placing such over them to be rulers." Ex. 18:21.

*A Christian Man in Public Life:* 2 Chron. 17:3, 4; 29:27-29.

*The Greatest Greatness:* "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

*Washington the Model Citizen:* "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

*Washington as a National Asset:* "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

*The Foresight of Washington:* "Yea, thou shalt see thy children's children, and peace upon Israel." Psa. 128:6.

*Patriotic Men the Prop of the Nation:* "How is the strong staff broken and the beautiful rod!" Jer. 48:17.

*The Nation's Deliverer:* "The men of Israel said unto Gideon, Rule thou over us, both thou and thy son also, for thou hast delivered us from the hand of Midian." Judges 8:22.

*Washington's Wisdom:* "Now, there was found a poor wise man, and he by his wisdom delivered the city." Eccl. 9:15.

*The Just Ruler:* "And all Israel feared the king, for they saw that the wisdom of God was in him to do judgment." 1 Kings 3:28.

*A Man of Understanding:* "By the good hand of God upon us, they brought us a man of understanding." Ezra 8:18.

*Sent of God:* "The same did God send to be a ruler and deliverer." Acts 7:35.

*The Discreet and Wise Ruler:* "Look out a man discreet and wise, and set him over the people." Gen. 41:33.

## "THE FATHER OF HIS COUNTRY"

"Behold, here I am: witness against me before the Lord, and before his anointed," etc. 1 Sam. 12:3.

I. Draw a comparison between Samuel and Washington, showing the work and influence of each in a transitional period of his country's history.

II. The appeal of integrity. 1. As made by Samuel, verse 3, with the response of the people in verse 4. What a magnificent record for a public man! 2. In the case of Washington, study his "Farewell Address."

III. Study Washington's career to see in each period what were the elements of character most strongly influential. 1. As a young man. 2. As commander-in-chief in the Revolutionary War. 3. As President. 4. As a private citizen.

IV. Apply all this to the problems of our own national and civic life. Let "the father of his country" guide us in the midst of all our perplexities and danger. What a cause for thanksgiving that we had such a character at the beginnings of our national history!

## EVER GROWING INFLUENCE OF WASHINGTON

"The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

While strong in his own generation, Washington is even stronger in the judgment of the generations which have followed. After the lapse of over a century he is better appreciated, more perfectly understood, more thoroughly venerated and loved than when he lived.

I. He remains an ever-increasing influence for good in every part and sphere of action of the republic.

II. He is recognized as not only the most far-sighted statesman of his generation, but as having an almost prophetic vision.

III. He built not alone for his own time, but for the great future; and pointed the right solution of many of the problems which were to arise in the years to come.

## WASHINGTON AS A LEADER

"Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Exodus 18:21.

No lesson of Washington's natal day is louder than the call for leadership.

The need for the Washington type of leadership is found in every sphere of modern life.

I. In a democracy leadership must spring from ranks—"out of all the people."

II. Leadership must have its basis in ability wedded to character—"able men such as fear God," etc.

III. The rule exercised must be scaled according to competence—"rulers of thousands," etc.

Washington helped to make it possible for every American to attain to influential and honorable leadership in manifold forms of service.

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## WASHINGTON STORY FOR THE CHILDREN

Of course every child knows when Washington's Birthday comes. It is always, of course, on February 22nd. But it is not always the same day of the week. This year, 1925, it comes on Sunday. Then today we all honor the memory of "The Father of Our Country" who was "first in war, first in peace and first in the hearts of his countrymen."

Though Washington is said to have been a dignified man there are many stories showing that he had a very kind heart and was especially fond of children and that the children loved him. He was good to his own little relatives, even sending over the seas to get for them pretty toys, ribbons and good books. Here is a little story showing his trait of comradeship with children.

One winter night a large house in a Northern state was brilliantly illuminated; the table was spread with fine silver and glass and bright decorations, while a number of good things were provided for eating. A guest was expected and the dinner was spoiling. The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host quietly withdrew and hurried upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding the child to Boston" and singing quite lustily "How the Derby was Won" to the delight of another child close by. When he saw his host, he was a little confused, but finished the song, then rose and bade the children good night. "Say 'Good-night, and thank you, General George Washington!'" said the father.

"Good-night, and thank you, General George Washington!" the children called after him.

How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!

## WASHINGTON'S CHARACTER

Washington always acknowledged his indebtedness to his mother. He could say with John Quincy Adams, "Such as I have been, whatever it was, such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed under Providence, to the precepts and example of my mother."

Those familiar with his history know how thoroughly his religious elements everywhere manifested itself. Washington was personally a godly man, a man of prayer and a lover of the Bible. When sore trials or great responsibilities confronted him he sought relief in prayer.

He was a church member and a regular and devoted worshiper in the sanctuary. In the house of God his demeanor was always reverential and devout. One of his pastors said, "I have often been at Mount Vernon on Sabbath morning when the breakfast table was filled with guests, but to him they furnished no pretext of neglecting the house

of God, but he invariably invited them to accompany him."

## WASHINGTON'S PRAYER

Some years ago there was placed upon the altar of the Washington Memorial Chapel at Valley Forge an exquisitely illuminated copy of Washington's prayer for the nation.

"Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the heads of the citizens to cultivate a spirit of sub-ordination and obedience to government, and entertain a brother-affection and love for one another and for their fellow-citizens of the United States at large.

"And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech thee, through Jesus Christ our Lord, Amen."

## WASHINGTON'S INTEREST IN CHILDREN

During Washington's campaign numerous instances are told of his notice of, and kindness to, children, sometimes very little ones. Mrs. Bowers, an old lady of Cooperstown, N. Y., used to tell how, when she was a little three-year-old tot, General Washington once stopped at her mother's; and how, dignified as he was, he could condescend to amuse a little child. When her mother left the room for a few minutes, she was taken upon the general's knee and trotted as he sang the ludicrous rhyme—

"There was an old, old man and an old old woman;  
They lived in a vinegar bottle together.

Shelter'd alike from wind and from weather,

They lived in a vinegar bottle together."

repeating the last line several times for a chorus. When her mother returned to the parlor, the general told how he had been occupied in her absence, adding, "The little jade wished to know how the old people escaped from the bottle; and before I had time to reply to her question, she anticipated me by saying, 'I guess, General, they knocked off the neck!'"—H. A. Ogden.

\*\*\*\*\*

## THE EPIC OF EARTH

By WILLIAM L. STIDGER

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12. When did you last consult a physician, and for what?.....

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(or rupture)?..... Hemorrhoids, or other rectal troubles?.....

Tuberculosis?..... Rheumatism?..... Any chronic disease, defect

or infirmity?.....

14. Are you now in sound health?.....

15. Policy applied for: Single ☐ Double ☐

Date..... 19..... Signed.....

Applicant



# Great Texts and Their Treatment

## RESOLUTION AND REASON

(Evangelistic)

"We will go with you; for we have heard that God is with you." Zech. 8:23.

- I. The resolution.
  1. Abandonment of their present companion-ship.
  2. Union with the people of God.
  3. Participation in their principles and pursuits.
- II. The reason.
  1. It includes divine presence.
  2. It includes divine influence.
  3. It includes divine communion.

## REJOICING IN CHRIST'S REIGN

"Rejoice greatly, O daughter of Zion." Zech 6:8.

- I. The character under which the Saviour is here presented to us.
  1. As just.
  2. As powerful.
  3. As lowly.
- II. The grounds of rejoicing in his reign.
  1. The peacefulness of his government.
  2. The extent of his empire.
  3. The privileges of his subjects.

## A CITY WITHOUT A TEMPLE

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Rev. 21:22.

- I. All external mediums of worship will there be abolished.
- II. Magnificent manifestations of the Godhead will there be enjoyed.
- III. Devotion will not form there a distinct part of the employment of the saints, but will be intimately incorporated with all their actions and sentiments.

## THE CHIEF SHEPHERD

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Rev. 2:1.

I. What is meant by the Saviour's holding the stars, the ministers of the Gospel, in his right hand?

1. He appoints them.
2. He qualified them.
3. He assigns to them the sphere of their labor and the measure of their success.
- II. What is meant by his walking in the midst of the seven candlesticks?
  1. Inspection.
  2. Government.
  3. Delight.

## JOY OVER SINNERS

(Evangelistic)

"Likewise, I say unto you, There is joy in the

presence of the angels of God over one sinner that repenteth." Luke 15:10.

- I. The repenting sinner.
  1. He is convinced of sin.
  2. He is sorry for it.
  3. He is alarmed about its consequences.
  4. He confesses and renounces it.
- II. The joy felt in heaven in consequence of his repentance.
  1. The angels rejoice, because an immortal being is delivered from guilt and sin.
  2. The angels rejoice, because the glory of God is more conspicuously displayed.
  3. The angels rejoice, because additional evidence is afforded of the Redeemer's power to save.
  4. The angels rejoice, because they obtain a fresh companion, and a new field for the exercise of their love and compassion.

## CHRIST AS THE MORNING STAR

"I am the bright and morning star." Rev. 22:6.

- I. What Christ is in himself.
  1. Heavenly in his origin.
  2. Beautiful and benign in his character.
  3. Brilliant and effulgent in his influence.
- II. What he is to his people.
  1. He enlightens them.
  2. He guides them.
  3. He cheers them.

## THE HEART REQUIRED

(Evangelistic)

"My son, give me thine heart." Prov. 23: 26.

- I. What is implied in giving the heart to God.
  1. That it is given sincerely.
  2. That it is given entirely.
  3. That it is given freely.
  4. That it is given for ever.
- II. Why the heart should be given to God.
  1. He is worthy of it.
  2. He has a title to it.
  3. He demands it.
  4. He will bless it.

## AN AGED DISCIPLE

"There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge." Acts 21:16.

- I. The account of Mnason.
  1. He had long been a member of the Church.
  2. He had long been a reader of the Bible.
  3. He had long been an example of the Christian graces.
  4. He had long been a leader in works of usefulness.
- II. Lessons:
  1. In Mnason we see a proof of God's peculiar care of his own.

2. In Mnason we see an evidence of the power of the Gospel.

3. In Mnason we see a specimen of the more advanced type of Christian character.

4. In Mnason we see an intimation of the attainments of the saints in heaven.

5. In Mnason we see an object of our own veneration and love and service.

### FOLLY OF PROCRASTINATION

(Evangelistic)

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

I. Repentance ought not to be delayed, when we consider the nature of repentance and the command of God concerning it.

1. Its nature—a change of heart, and a change of life.

2. God's command—distinct and peremptory.

II. Repentance ought not to be delayed, because delay will increase its difficulties.

1. From the power of habit, of sinful habit.

2. From the cessation of the strivings of the Holy Spirit.

III. Repentance ought not to be delayed, because circumstances may occur to render it impracticable.

1. There may be change of residence.

2. There may be loss of health.

3. There may be loss of reason.

4. There may be loss of life.

### TO THE WAVERER

(Evangelistic)

"Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set." Ezek. 21:16.

I. The nature of religious decision.

1. It is founded on a special regard to the Word of God.

2. It is exercised in matters that are religious.

3. It spurns all considerations of consequences.

4. It acts uniformly and undeviatingly.

II. Its importance.

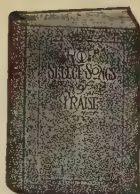
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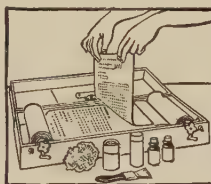
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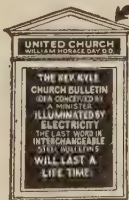
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### Stand Still—Go Forward

REV. WILLIAM HALLOCK JOHNSON, D.D., Lincoln University, Pa.

Texts: "Stand still and see the salvation of the Lord." Ex. 14:13.

"Speak unto the children of Israel that they go forward." Ex. 14:15.

Israel's deliverance at the Red Sea may be called the birth of the Jewish nation. It was a dramatic event in Israel's history, a unique event in the history of the world. "Since the day that God created man—hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm?" The crossing of the Red Sea impressed itself for all time upon the imagination of the Jewish people.

In this drama enacted upon the broad stage of history we see an allegory wonderfully applicable to the experience of God's people in all ages. When the Old Testament is neglected in private reading and public preaching there is distinct spiritual loss.

Israel's story is the work of a superb literary artist with a matchless insight into the human soul. In it we see pictured, as clearly as in "Pilgrim's Progress," the progress of the Christian delivered from the bondage of sin under the discipline of God's providence and the guidance of God's Spirit. By devout Bible readers Deuteronomy is ranked very high as a devotional book.

I. We learn that God's people even when in the path of duty may be brought into desperate straits and dangers. We can understand that distress and disaster must come to God's people in the past or in the present if they worship the Golden Calf, if they go presumptuously against the enemy, if they adopt strange cults and burn strange fire before the Lord, if they pollute themselves with the abominations of the heathen. But the case here was far different. The people had been divinely led into a position where with the mountains and the sea shutting them in and the army of Pharaoh pressing upon them from behind escape seemed humanly impossible. No wonder they murmured against Moses; but in it all God had a plan, purposing the overthrow of Pharaoh and a marvelous exhibition of his power and goodness toward his people. It is good to be brought to your wit's end; then you will take hold of God's wisdom. It is good to come to the end of your resources; then you will draw by faith upon the infinite resources of God. Fear not the enemy; God will compass you about with songs of deliverance. Fear not the Red Sea; it will become a way

of escape and protection, a highway leading toward the promised land. If in the line of your duty God leads you into a tight place it is always that he may lead you out into a large place of privilege and opportunity.

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

III. At the Red Sea the lesson of dependence on God—the essence of religion—was impressed on the people of God and his enemies alike. The proud and wicked are taught the lesson by judgments and disasters. Pharaoh opposed his will to the will of the Almighty and his army perished in the sea. Nebuchadnezzar said, "Is not this great Babylon that I have builded?" and he was put out to graze till he came to his senses. A powerful ruler said several years ago, "Whoever opposes me I shall crush;" it would be interesting to know his thoughts as he saws wood in his retirement. The people of God often learn the lesson by deliverances in answer to faith and prayer, which would never have come unless they had been brought into difficulties and dangers. If religion in general is "a sense of infinite dependence," the essence of Christianity is dependence on God's grace. By grace ye are saved—not of works lest any man should boast. Moses in his song did not tell of the bravery or skill of his soldiers, but sung of what God had done: "Who is like thee, glorious in holiness, fearful in praises, doing wonders?" When by God's grace we can look back upon our deliverance from all the perils by the way, boasting will be excluded; we shall glory only in the Cross, and join with all the redeemed in the song of Moses and of the Lamb.

III. When Moses said, "Fear not, stand still, and see the salvation of the Lord," he was teaching the lesson of dependence on a God who could be depended on. But soon the command followed, "Speak unto the children of Israel that they go forward." Faith is waiting till God shows the way, but then going forward in the line of his will. Moses learned of God in the land of Midian, but then by faith he passed through the Red Sea as on dry land. Hudson Taylor, a modern Elijah, studied the promises of God for long months and examined the Bible with a microscope as he translated it into Chinese, before he founded the China Inland Mission. Afterward, at a time of discouragement when funds were low and criticism was loud and there were desertions from the

ranks, he called his workers together for prayer. After waiting upon God they made definite petition for seventy more men and women to go out into the unoccupied fields. Who can doubt that amid the discouragements of our time, when an orgy of greed and selfishness has succeeded the spirit of sacrifice released by the war, the voice of God is saying to his church, "Go forward." When the British premiers go formally on record in saying that the principles of Christianity furnish the only solution of international problems, when an authority on business conditions like Roger Babson declares that more Christianity is the great need of the business world today, and when an economist writing on the "Economic Consequences of the Peace" says in effect that selfish gains are not permanent, and that a civilization founded on selfishness is doomed to destruction, then Providence is writing a great apologetic across the face of history proving that Christianity is the only way of salvation. As he said to Israel at the Red Sea, so now at a time of religious peril and depression God is saying to his people, "Go forward." Go forward with new faith, with new zeal and devotion, to carry the gospel to the ends

of the earth, and to apply the Golden Rule and the law of love to all departments of human life.

The enemy and the sea may threaten, but the land of promise beckons, the land of plenty, of conquest and of rest. Go forward through the sea and across the desert and the Jordan. Drive out the Amorites of avarice, the Canaanites of cruelty, the Hittites of hatred, the Girgashites of greed, the Hivites of a hasty temper, the Perizzites of pride, the Jebusites of jealousy. And remember that the types and the figures, the history and the law and the prophecies all point unmistakably to Christ. He is our Passover, sacrificed for us; he is our Deliverer from bondage and from fear; he is the true Bread from heaven giving life to the world. Moses struck the rock and the waters gushed out, but the Lord Jesus says, "If any man thirst, let him come unto me and drink." The pillar of cloud and fire guided the children of Israel, but Jesus says: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." Go forward under his banner to the Promised Land of rest.

## "His Name Shall be Called Wonderful"

REV. ARDEE THEODORE NASH, Roseville, Ontario, Canada

Text: "His name shall be called Wonderful." Isa. 9:6.

This is a wonderful world in which we live. The chirping of the birds just outside our bedroom window, the fragrance of the flowers wafted in on the morning breeze, the fleecy clouds changing from one color to another in the early dawn, the fertile valley stretching far in the distance, the cattle upon a thousand hills, the quiet lake, the rushing river, the restless sea, the mighty forest, the towering mountain, the glorious sunset, the silvery moon, the twinkling stars, all speak to us of the power and goodness of God.

This is also a wonderful age in which we are privileged to live. The slow and laborious process of hand manufacture has given way to the mighty wheels of industry driven by steam and electricity. The tallow candle has burned itself out and today the powerful electric light illuminates the whole countryside. The day of long pilgrimages on foot or by prairie schooner is past. Now we may rush across a continent in a richly furnished express train and enjoy every convenience and comfort, speed across the ocean in a floating palace, or fly with ease among the clouds to distant climes. Year by year God unfolds to us more and more of his resources and hidden treasure, placing them at our service.

Truly we live in a wonderful world and in a wonderful age. But the best of all is that the God who has given us these temporal blessings has also provided a wonderful Saviour for us. In foretelling the coming of the Messiah the prophet Isaiah said, "His name shall be called Wonderful."

1. He has a wonderful eye to see us.

In the dome of the Capitol at Washington is a

significant picture. The central figure is George Washington, and looking down upon every visitor who enters that great building are the eyes of the Father of His Country. In like manner, "The eyes of the Lord are in every place beholding the evil and the good." These are the eyes of the One who bled and died to save us. Therefore, they are the eyes of love. They are sympathetic eyes. That look imparts strength and gives courage. For "the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect toward him."

2. He has a wonderful ear to hear us.

Grecian history tells about the "Ear of Dionysius." This cruel monarch constructed a huge tunnel 250 feet long and 80 feet high between the palace and the prison. This tunnel was an exact model of the human ear and made a perfect "whispering gallery." Dionysius spent much of his time sitting in his chair of ease at the palace entrance to the "ear" listening to the whisperings of his prisoners as they cursed their king and plotted his overthrow. Then he would order these men brought before him and cruelly put to death.

God sees all that we do and hears all that we say. Even the thoughts of our hearts are not hidden from him, but his "listening in" is not that he may detect us in evil to wreak vengeance upon us. He is concerned for our welfare. He listens with a yearning ear. Our misdeeds grieve him. He wants to help. Therefore his ears are open to our faintest cry. The heaving of a sigh is heard. The falling of a tear is observed. The upward glancing of an eye is understood. The soul's sincere desire is noted. Like as a mother imme-



diately responds to the slightest stir of her child in the night, so the Lord is quick to hear the distress of his own, and just as quick to assist them.

3. He has a wonderful heart to love us.

On February 4th, 1922, two nations held their breath as the great ice bridge in the lower Niagara broke from its moorings and hundreds of sightseers scrambled for safety. All escaped but three, two of them husband and wife. Frantic efforts were made to rescue them. Three times the husband had an opportunity to escape with his life but three times he deliberately refused to leave his helpless wife. Together they went to their death in an embrace of love.

Human love is deep and strong. It manifests itself in kindness and sacrifice. The sleepless watchfulness in times of sickness is evidence of a loving heart. The prayerful anxiety of the parents during a child's waywardness proves it again. The soldier's willingness to endure privations and hardships of warfare, facing death itself for the honor of his country, is another exhibition of human love. But the love of man for man is as nothing compared to the love of God for man. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." So far-reaching was Christ's love that he died not merely for his family, not alone for his bosom friends, not for his native land, but his love was so great that he died for strangers; yea verily, for his enemies. "God commended his love for us in that while we were yet sinners Christ died for us."

4. He has a wonderful hand to hold us.

When that Niagara ice-bridge gave way, one of the unfortunate sightseers was a young man from Cleveland. He refused an opportunity to escape in order, if possible, to assist the Toronto man to rescue his wife. The ice floe, however, on which they were drifting, broke and he was separated from them. Now he must look to his own safety. As he approached the cantilever bridge he saw the rope which the men two hundred feet above had lowered. Calmly he removed his overcoat and made ready. Then, judging his distance, he grasped the dangling end. The sag of the long rope dropped him to his waist into the icy waters and the great blocks of ice jammed his body frightfully. Nevertheless he held fast. As the men above pulled the young man himself began to climb hand over hand. Up he went, five, ten, twenty feet; still higher, forty, fifty feet. By this time his strength was failing and he hung limp. Presently he became utterly exhausted. His hands relaxed and he fell to a watery grave.

But God's hold on us is secure. For "the Lord's hand is not shortened that it cannot save." Frequently, however, the bridge of pleasant prospects breaks and sets us adrift on floes of doubt, down the river of worldliness toward the whirlpool of despair. Then we grasp the rope of false hopes and make a desperate effort to save ourselves. But we soon discover that we are making a losing fight. We realize our own weakness and insufficiency. Then we surrender and

sink in penitence at the foot of the cross. There the penetrating eyes of the crucified Christ behold us; there the keen ears of the Redeemer hear us; there the Saviour throws his hands of love around us. Then, wonder of wonders! the Everlasting Arms reach down and lift us up out of the horrible pit, out of the miry clay, and set our feet upon a rock and establish our goings. This new experience puts a new song in our mouth, even praise unto our God. For "we know whom we have believed and are persuaded that he is able to keep that which we have committed unto him against that day."

5. He has a wonderful word to cheer us.

Julius Caesar was a man to inspire soldiers of ordinary courage to deeds of superior valor. His presence was electric and on more than one occasion he snatched out of apparent defeat a glorious victory. It is said that Napoleon's presence in the French army was equivalent to forty thousand additional soldiers. All really great commanders have possessed this personal magnetism, but the word of Christ cheers and heartens as no other word can do. When the tempests of life beat wildly and temptations threaten to engulf us, above the din and the strife of battle, we can hear him say, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

When cares and responsibilities weigh heavily upon us we are encouraged with his "Come unto me all ye that labor and are heavy laden and I will give you rest." When we suffer financial loss or when health fails, his word to us is, "Be of good cheer. It is I. Be not afraid." When the chill November winds blow and the wardrobe is scanty he says, "Consider the lilies of the field, how they grow." When the children cry for bread and we know not from whence it will come, his word is "Behold the fowls of the air." When loved ones are taken from us and the way is dark with a nameless fear and dread, the Master's voice is heard, "Let not your heart be troubled." When we are distressed because of sin in the heart and come to him in faith, he says, "Be of good cheer, thy sins be forgiven thee." Of a truth, O Lord, in thy presence is fulness of joy.

6. He has a wonderful Spirit to guide us.

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When Jesus was about to return to the Father he said to his followers, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." This is the Spirit of the Lord who is prepared to conduct us safely over the rugged earthly trail that leads to the City of God. He will warn us of the nearness of the chasms of sin and will point the way to the sunny altitudes of Christian experience and righteousness. He will not leave us in ignorance, either of the penalties of sin nor of the rewards of obedience. All the long, winding, steep way he will not only be our Companion and Friend, but also our Comforter and Guide. This is the sure promise made to the followers of Christ. The sleepless eye, the tireless ear, the loving heart, the mighty hand, the cheering word of the Christ of God are doing constant duty so that the Divine Spirit may be unerring in his office of Guide and Comforter to each individual who trusts him.

7. He has a wonderful home to receive us.

I had been working for a year in a 'distant city, my first experience away from home. Then an epidemic of typhoid broke out and I was compelled to spend long weary weeks in a hospital. Finally kind friends placed me on the train and I was homeward bound. A peculiar sensation thrilled me. At the station my father's strong arms lifted me from the train. We drove the seven miles through rain and mud and reached home at midnight. Then it was mother's gentle arms that drew me into the house and bundled me in the rocker she had beside the glowing fire. Snuggling down I relaxed every muscle and nerve. My eyes feasted upon the familiar pictures and the old furniture, the low ceiling with its rough log joists all neatly papered, the bare, painted floor, spotlessly clean. It was all so restful and comforting. Home! The year of toil among strangers and the weeks of suffering were com-

pletely forgotten in the present enjoyment of home.

Then there is also the Church home which is a part of the Divine plan for our happiness.

But better still than these earthly havens of rest is the heavenly home. The Master himself has promised it to his own. "In my Father's house are many mansions."

This is the home of the soul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Here are sin and suffering, sorrow and separation, toil and uncertainty, anxiety, disappointment, grief, loneliness. How beautiful it must be then, in the evening of life, after having experienced all these things, to be able to say with Paul, "The time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." How beautiful it must be then to close the eyes forever upon the scenes of earth and to open them in heaven!

Nothing in nature or in science can compare in beauty or in strength with the Christ of God. His wonderful eye beholds all things. His wonderful ear hears every heart-throb. His wonderful heart embraces the world. His wonderful hand upholds the universe. His wonderful word reassures the whole human race. His wonderful Spirit is prepared to guide all men. His wonderful home is ready to receive whosoever will come.

This wonderful Christ is irresistible. His own prophetic words, "And I, if I be lifted up from the earth, will draw all men unto me," are being literally fulfilled. He is the great magnetic Saviour, Sovereign before whom we humble bow and to whom we pledge our loyal allegiance.



# The Prince and the Three Giants

## *Children's Sermon*

REV. FRANK PEVERLEY, Bellows Falls, Vermont

Once upon a time, long years ago, a Prince lived with his father and mother in a fine large castle. Everything that he needed was given to him by his kind parents and he was allowed to play as much as he wished in the castle grounds. One thing only was forbidden. He must not go outside the walls by himself; for in those days it was dangerous for young boys to roam about the country, especially if they were princes. It was the custom in that country when the princes reached sixteen years of age to give them a suit of armor and a sword, and send them out into the world to seek for adventures. For a year they had to travel about, earning their own living, looking after themselves, and helping all who needed help, to prove they were fit to be princes.

At last the day came when our Prince had to go out into the world. He had been taught by his father how to use his sword and wear his armor, and he was a fine strong young man.

So early one morning he set out in high spirits for his year of trial, after bidding good-bye to his parents. He rode a fine horse that his father had given him, and as he went he sang blithely, for it was a beautiful day and he had not a care in the world. All day he rode, and towards evening he entered a dark forest that seemed to climb up the slope of a hill. The trees were so dense that he scarcely could see his way in the failing light, so he dismounted and led his horse. While doing so, he was startled to hear a voice saying, "Well, Prince, and where are you going?" He looked up and saw an old man dressed as a hermit. "Why," said the Prince, "I am going out into the world to seek my fortune. Just at present I am looking for somewhere to sleep in safety tonight." "Come with me," said the hermit, "you can stay in my cave. It is close by." So the Prince went with the good man, and after they had eaten some supper, the hermit said, "Now, Prince, I have something to tell you that may interest you. Straight on through this wood a road leads up to a great castle, where there is a wonderful treasure hidden. All that great wealth may be yours, if you have nerve to win it; but the man who would get it must be prepared to fight three great giants. Dare you do it?" The Prince smiled and said, "Why, hermit, what do you think I wear a sword and armor for? Of course I will do it."

So in the morning he set out on the road the hermit showed him, and soon saw in front of him a terrible giant brandishing a huge club. "Go back," roared the giant, "you can't pass this way. Go back or I'll kill you." They had a long hard fight, but at last the Prince killed the giant with the wonderful sword that his father had given him. He shouted for joy and went on again. After traveling an hour or two more he saw seated on a rock at the side of the road another giant rather

like the one he had already fought with, but even bigger he seemed. "How did you get past my brother?" cried this giant. "I killed him," said the Prince. "Then I'll kill you," was the answer. "Aren't you afraid? See how big and strong I am!" and he tore up a tree by the roots, and broke its top off, and using it as a club rushed at the Prince. But the Prince dodged him and struck at him with his sword and wounded him. Then to his great surprise the big strong giant began crying like a baby, and turned and ran off as hard as he could. In a moment he was far away, and the Prince couldn't help laughing at the comical sight of a giant running away from a boy. However he went on and a few miles further on he saw the last of the giants. Strong and brave as the youth was, his heart almost failed him. This giant looked so terrifying. He was a great way off, but looked so huge that his dark shadow reached right to where the Prince stood, and hid the sun. He was wrapped in a robe of some dark material that made him look weird and mysterious. Never a word did he speak. The Prince was inclined to run away, but gathering up all his courage, he went on. To his surprise, as he did so, the giant seemed to grow less and less, until by the time he got up to him he was but little bigger than himself, and at the first sight of his drawn sword vanished into the ground.

The Prince looked all around. There just ahead was the castle, looking beautiful in the sunlight. He went rapidly forward and found all the doors open and no one there. But as he entered the hall he saw a piece of paper on a table, on which was written, "Welcome, Prince. You have done well. This castle and all the treasure it holds are yours to enjoy as long as you live." So the Prince won his fortune and proved himself fit to be a Prince.

Now boys and girls, I have told you a fairy tale, but it is not all fancy. You are the prince of the story. Your fathers and mothers look after you as well as they are able until you are old enough to go out into the world; but the time comes when you have to go out and seek your fortune. Then I hope that like the Prince you will have sword and armor. The sword is God's Word. You ought to be learning now how to use it. The armor is a good character, the result of good habits, which you ought now to be getting. The treasure is a happy life here and life eternal in the world to come. The giants you will have to fight are Giant Past (the evil habits and the sins of your past life), Giant Present (the temptations and difficulties you meet with today), and Giant Future (the dread and fear of the unknown trouble of tomorrow). If you will face them bravely as the Prince did, and use your sword and armor properly, you will conquer as he did, and like him you will be happy.

# Message from Over the Sea

## *A Deserved Remonstrance*

Rev. A. Russell Tomlin, Stevenage, Herts, England

"If the prophet had bid thee do some great thing, wouldst thou not have done it?" 2 Kings 5:13.

The remonstrance in the text is a very familiar one as well very much deserved. Naaman, a leper, and a great man, is instructed by Elisha to dip in Jordan that his flesh might become clean again. Angered by this instruction, Naaman bursts out in indignation. "Are not Abana and Pharpar," etc. (v. 12). His servants reason with him, and reason in the logical way of our text. "If the prophet . . ." How very sane was that word! There is hardly any wonder Naaman was influenced by it, and influenced to the point of obedience. The sequel we well know. Washing seven times in Jordan, his flesh came again like the flesh of a little child. How glad he must have been that he had walked the way of obedient trust!

Learn two or three things that antithetically suggest themselves.

I. First, that while God does not necessarily ask the great thing, he does ask the obedient thing.

Now Naaman could have done the "great" thing. That is, he could have given much by way of wealth, clothing, position, but it was not asked for. What was specifically required was the "obedient" thing. Qualities of heart with God are more than mere goods and chattels. He likes obedience, and no amount of gift will satisfy when obedience is his demand. "Hath the Lord as great delight—" 1 Sam. 15:22. The question sometimes is not so much as to how ready we are to give, as to how far are we prepared to obey? It is only as we heed his word that we qualify ourselves for the blessing.

II. Then God does not necessarily ask the great thing, but he does the trustful thing.

"Go and wash in Jordan." But, why in Jordan, asks Naaman. Why not Abana and Pharpar? Naaman was full of his preconceptions, but it was not what he thought, but what he was prepared to do, in a spirit of trustful response. God does not often seek of us the expensive thing, or the great thing, but the "trustful," "committal," thing. Trust is one of the first lessons in God's school. We have to learn to take God at his word. Then, when we exercise the trustful thing, the blessing of those that trust becomes our possession.

III. God does not necessarily ask the great thing, but he does ask, if it be required, the sacrificial thing.

"Are not Abana and Pharpar . . . better than all the waters of Israel?" Perhaps they were, but they were not God's appointed rivers for Naaman. God was, perhaps, asking the sacrificial thing of him—bidding him plunge in Jordan rather than the clearer waters of Abana and Pharpar. We must be prepared, if God wills it, to give up what may be to us a far more desirable thing, that we may implicitly do his will. It's easy to do the will of God when it does not run counter to our will. We want to take our wills, and, taking them, make them his. Along that sacrificial way real blessing comes.

Happily Naaman saw the wise way, dipped in Jordan, and came up with the skin of a little child. When he cast away his preconceptions, and simply took God at his word, blessing and healing came. It is always wise to follow out God's will, whatever seeming humiliation it may mean, for along that way do true reward and blessing come.

## The Discovery of God

REV. ELMER KIRKPATRICK, B.D., Sedan, Kansas

Text: "That they should seek God, if haply they might feel after him and find him." Acts 17:27.

The spiritual bewilderment of the world today is only slightly less tragic than it was when Paul preached his famous sermon on Mars' Hill. We are told that "all the Athenians and the strangers sojourning there spend their time in nothing else, but either to tell or to hear some new thing." They knew that they had not found the meaning of life. God was still "An Unknown God" to them.

Today the world is pretty certain that the light is to be found in Jesus Christ. Yet it is still bewildered.

The criteria by which the Christian religion is judged are almost as varied as the minds that think about it. The most prominent however may be classified. Many would say, "The vital thing about Christianity is its creed." An increasing

number of people however are coming to feel that formal creeds have little place in the great affairs of life and religion. When God was ready to write a creed for his people, he did it not in words, the meaning of which change with the ages. He wrote it in a life. He incarnated it in Jesus Christ. Christianity is not a teaching which is to be believed. It is a life which must be lived.

Some will say, "The vitality and reality of Christianity, or any religion, must be judged by the character which it produces." How important this is! The religion that is divorced from ethical and moral excellence of character is a sham. There can be no real or adequate relationship to God where there is the failure of just and brotherly relations between the people.

Another standard by which many are judging religion is the service it gives to the world. What is Christianity doing for the world's redemption?



What has it done? What can it do? Surely it must submit to this judgment. It is Christianity only when it is serving; for its Lord came not to be ministered unto, but to minister and to give his life a ransom for many. Christianity is a serving religion.

Yet we are facing a grave danger today. It is the danger of substituting service for God. We need a prophet of God today who will rise up in the power of the Spirit and remind us that God is more concerned about justice, mercy and truth, than he is about tithes; that God is asking for brotherhood rather than charity; and that in God's sight love is more precious than many drives.

One of the saddest things in the religious life of the present is that we so often miss the presence of God. We are good people. We believe in Jesus as our Lord and Saviour: most of us do. We love him. We would die for him, were it necessary, rather than deny him. We want to serve him. We believe that it is the right thing. We want to see the Church do great things in the world. And yet we go about it all with no realization of divine companionship.

We are told in the context of this Scripture that God has distributed the nations on the earth, appointing their bounds nad their time, for the special purpose that they may seek and find him—that they may discover him. The highest attainment of the human race—and the purpose of its existence—is that it may discover God.

The discovery of God has been the supreme pursuit of the world. That is the key that unlocks its history. It has sought poorly and wilfully. But it has sought. There has always been the feeling out in the darkness after him. The world, when it forgets itself and acts naturally, always puts religion as the supreme thing in life.

But is it not a hopeless search? "Canst thou by searching find out God?" No. We cannot find him by searching in our own way. Yet God uncovers himself to those who come humbly. God always reveals himself to us just as much as we are able or willing to understand him and to appropriate his life.

The importance of discovering God cannot be too strongly urged. Seeking God is a race instinct. People have always been seeking God. They always will. It is the normal functioning of the human soul. When we do not seek him it is because we are inhibiting one of the primary urges of life. When we are seeking God we are living true to form. To refuse to give expression to this tendency in our lives is to cut across nature.

The impulse to seek God is as much an instinct as the impulse to find food, or a love-mate, or to gather possessions. The instinct for possessions is often turned to thieving. But God meant it as a stimulus for labor. The instinct to find a love-mate is sometimes turned to gross immorality. But God meant it as the foundation for the home. So the instinct for religion may be prostituted to the worship of material things, which shrivels the soul, but God meant it as the means of the refinement of the heart and life.

The discovery of God has value however not only as an inward expression of the life. It transforms the life into the likeness of Jesus Christ. To the degree that people discover God they begin to live as children of God in the world. The profession of a knowledge of God may for a short time deceive some. But if the life is not transformed by the presence of the Spirit of God the world soon detects it. The reality of religion is a most difficult thing to counterfeit. There is just one reason why people come to live as children of God in the world, and that is that they have discovered God.

Jesus did not lay much emphasis on the fact that he was the Son of God and the Messiah. He left that for his followers to discover. And they discovered it. When Peter exclaimed, "Thou art the Christ, the Son of the living God," it was not flesh and blood that had revealed it unto him. He had not been told that Jesus was the Christ. He discovered it from the character of Jesus' life. Jesus was the Son of God. The world has known it because he lived the divine life. God was manifest to the world in all that he did and said. Seeing Jesus, our hearts tell us that God can be no other than such an one as he.

The most important thing that can come to any person, to a nation or to the world is the discovery of God. In the discovery of God men find the glory and the fulfillment of all their possibilities. Indeed, the possibilities of human life can be imagined only as the intimations of them are seen in the lives of those who have discovered God.

We all confess the supreme importance of discovering God. But our despair is, How? How can we discover God? Our hearts lead us out on the long search for him. But though we go to the ends of the earth we cannot find him. How then are we to discover him? Jesus said, "No one cometh unto the Father, but by me."

We cannot turn to any passage of Scripture and see Jesus in the process of his search for God. Even at the age of 12 when he went up with his parents to Jerusalem to the feast, he had already discovered God. "Knew ye not that I must be in my Father's house?" His Father seems always to have been an abiding and intimate reality in his experience.

Discovering God is like closing an electric circuit. There is no way for the electric power to flow in till there is first of all a way for it to flow out. Likewise, when our lives begin to flow out in loving service to our fellowmen the Spirit of God finds way to flow into our own souls. God is discovered in meek and unselfish service.

Jesus was "pure in heart." Being pure in heart he had the spiritual vision adequate to seeing God. When Jesus said, "Blessed are the pure in heart: for they shall see God," he was not giving a promise of bliss merely for a far off future life. Those who are pure in heart do see God, even as Jesus did. They see God in the only way he is to be seen, with the eyes of the heart—with love and faith, with the understanding.

The discovery of God is therefore limited to those whose hearts are pure—to those whose

spiritual vision is clear—even as sight is limited to those whose physical vision is unobstructed. Sin, impurity of life and purpose, excludes the discovery of God, even as a cataract obstructs the light of the sun.

How strange then that people should ask, "How shall we know when we have discovered God? What is the evidence of his presence and of his favor?" Do I need evidence that the sun has risen when its light is shining all about me? Do I need evidence of the beauty of the rose when I am holding it in my hand? Do I need evidence of the presence of God when I am living in the enjoyment of his companionship? Yet most people continue to ask, in their hearts if they do not openly, "How may I know when I have discovered God?"

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Is your life bearing fruit in

these qualities of character? Then the Spirit of God is in your life, and you have discovered God.

Would you have evidence that God is being discovered?

The evidence that we know God is that we shall do his will. "If ye love me, ye will keep my commandments." Those who have discovered God are earnest in their efforts to be true to him. The will of God is the supreme law of their lives.

"We know that we have passed out of death into life, because we love the brethren." When we have discovered God we will love him. When we have experienced the love of God, we will endeavor to love all whom God loves. We know that God loves all the world. Those who are untouched by the Spirit of Jesus love those who love them. But when we have discovered God, we love even our enemies.



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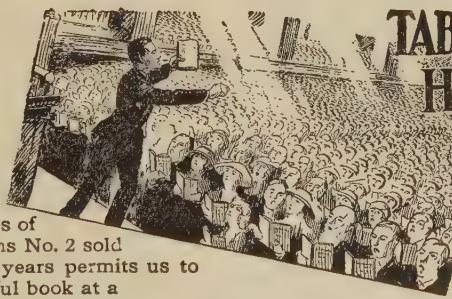
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# The God of Love

REV. C. EDWIN BROWN, S.T.D., Troy, Penna.

Text: "God So Loved." John 3:16.

What a world of comfort, light and hope there is in this simple text! Herein is revealed the whole gospel in miniature. A gospel that means much to the common folk who generally know little and care less about hair-splitting theological disputes and controversies. Let the doctors of this or that wrangle to their heart's content over the abstruse problems of their learned professions, "We would see Jesus." If our text proclaims a fact, we are willing to take nearly everything else for granted. The fact is sufficient to rest our doubt. Jesus came to establish that fact with indisputable certainty. *God Does Love.* Write the message all over everything and preach it everywhere. It is the best news the world has ever heard proclaimed. We all know something about Love. As children we receive it before we understand it. As we grow older our understanding increases and makes the experience more precious. Study the matter a bit.

## I. Love Delights in Forgiveness

Herein lies the weakness of the Law. The law is inexorable in its demand for justice. Love transcends the Law, because Love is the fulfillment of the Law. The sinner may fear the Law and try to evade it but he is never converted by the Law. It is different with Love. Nobody is afraid of Love, neither does anybody really want to escape Love. Even the hardest heart is eventually softened by its power, because Love is the one great force which the sinner cannot permanently resist. This explains why Christianity is bound to win in the world. Jesus never appealed to force to establish his claims. He invited men to be his disciples. God is not an arbitrary monarch, he is a loving Father. Nobody has to be a Christian. Men everywhere are lovingly invited to repent and forsake sin, the root of all human unhappiness, and enjoy the benefits of full forgiveness. Love loves to forgive.

## II. Love Delights in Service

Herein lies the strength of Love. It is always unselfish and thinks of others first. Nobody ever heard of a selfish lover. The idea is impossible. Where Love exists, it serves. Because God loves men, he wants to help them. When he denies something, it is because that thing is harmful. His commandments are the safety signals along life's roadway. God wants men to be happy. He is interested in the success of man's ambitions. He wants to prosper the work of our hands. He wants our feet to tread in paths of safety. All because he loves us. He knows no sacrifice too great for the happiness of his dear children. God feeds us when we are hungry. He clothes us when we are naked. He fathers us when we are destitute. We should be thankful and full of praise to God for all his benefits. God is man's best Friend and Love loves to serve.

## III. Love Delights in Promise

Herein lies the glory of Love. No matter what of joy today may bring, better things are promised for tomorrow. Mortal eye hath not seen, nor ear heard nor is the mind able to conceive the things which God hath prepared for his loved ones. The best is always to come. One surprise of glory follows close upon the steps of another. Those who walk humbly with God find that the light of promise grows brighter and brighter as the years speed by. Death becomes merely the gateway to a fuller life. Victor Hugo had caught the inspiration when he exclaimed: "I feel in myself the future life. Winter is on my head but eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the world which invites me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all, but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others: 'I have finished my day's work!' But I cannot say: 'I have finished my life!' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn." Blessed be God for such a hope borne to us on the wings of Love.

Faith not only is fearless, but it has vision, and the power to pray vision into other's eyes.—*John Timothy Stone.*

Leisure is gone—gone where the spinning-wheels are gone, and the pack-horses, and the slow wagons, and the peddlers, who brought bargains to the door on sunny afternoons.—*George Eliot.*

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# Sermon to Odd Fellows

(Note: Will the author of this sermon please send us his name. It did not appear on the manuscript.)

Text: "Am I my brother's keeper?" Genesis 4:9.

In one of the great art galleries in Europe two pictures painted by the same artist hang side by side. Both are intended to give expression to the redemptive phase of the Atonement. The second seems to have been the result of an after-thought of the artist and gives a fuller meaning to the message which he would teach. In picture number one we behold a wild and raging sea out of which a rock cross is lifted. To this cross with both arms clasped around the transverse beam a shipwrecked mariner hangs, his face lifted to Heaven in devout thanksgiving for his personal deliverance. All around him white faces are seen still in the grip of the raging sea. Here and there an arm is stretched toward the cross where the rescued mariner rests and pines.

Picture number two portrays the same sea, the same cross and the rescued seaman, but this time he clings to the transverse beam of the cross with one arm, while with the other he is reaching down to help a brother up to safety.

Certainly the artist did well in painting picture number two. Jesus Christ preached a gospel of mutual helpfulness as well as a gospel of personal security, and never until we have answered the question of the text affirmatively can we call ourselves Christians in the large sense embodied in that term.

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Cain, the guilty murderer of his brother Abel, when questioned by Jehovah as to his guilt tried to throw the responsibility off: "Am I my brother's keeper?" But the answer of eternal justice was, "Thy brother's blood crieth unto me from the ground."

There is a solemn sense in which each member of society is his brother's keeper, and any failure to recognize this claim is not only to do injury to mankind, but to offend a common Father.

Two great facts need to be emphasized—the Fatherhood of God and the brotherhood of man. Many seem to see the beauty and force of the Fatherhood of God, but have lost sight of the brotherhood of man. They seem to think religion consists in belonging to the church, going to church on Sunday. Such religionists have lost sight of the vital truth announced by James: "If a brother or sister be naked or destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things needful for the body, what doth it profit?" To best appreciate the Fatherhood of God is to know and appreciate the brotherhood of man.

But there is a danger in the other extreme. We may put so much emphasis upon the brotherhood of man as to exclude the Fatherhood of God from our thought, and make religion consist alone in acts of philanthropy, forgetting the claims the Almighty has upon us. You can see the danger to which either of these extremes leads. But there is a middle ground, a point in our life's experience where we can see the wisdom of rendering unto Caesar the things that are Caesar's and unto God the things that are God's. It is thus only that we fully work out the religion of the Lord Jesus.

My brothers, I am glad for many things in our holy religion, but most of all for the fact that it is particularly adapted to just such conditions as we face today. Jesus Christ when he was here was a man among men. He was always measuring up the material as well as the religious demands of his age in a most intensely practical manner. Because of this it was said of him, that the common people heard him gladly. He had a gospel for them. Gospel means good news, and, of course, the common people heard him gladly because he preached for them the concrete and practical. And he is just the same today. Some have a new gospel in our day, or what has otherwise been named a gospel of humanity. We have no new gospel. What we have is a new interpretation of an old gospel. The world is coming to appreciate more and more the humanitarian aspects of the ministry of the Lord Jesus. He never said anything against forms in religion if properly used, but he did say may stern things against the hypocritical use of forms. Stately and costly churches, sweet music and elaborate forms of service will never win this world back to God.



We discharge our Christian obligations not alone when we have preached our creed, but when we have fed the hungry and clothed the naked and made sad hearts to rejoice.

This brings us to consider three words especially emphasized by the Independent Order of Odd Fellows throughout the world, and which were most beautifully and fully lived out in the earthly life of the Lord Jesus. I refer to those most suggestive words so well known in our order—Friendship, Love, Truth.

I. First, Friendship. The Old Testament is prolific in examples of strong and enduring ties of friendship. Familiar incidents may be cited in the story of David and Jonathan and in the pathetic account of Ruth and Naomi, but it remains for the New Testament to give full meaning to the term in the remarkable earthly life of Jesus Christ. We have clearly set before us those qualities of character of the "friend that sticketh closer than a brother." It was said of him he was a friend of sinners. David and Jonathan were friends because they were kindred spirits. Their hearts were knit together. One can hardly help befriending one to whom he is naturally drawn, but Jesus was a friend of sinners. He never let his personal likes and dislikes swerve him from his universal attachment to mankind. He was called the "son of man" because in the broadest and most complete sense he was a friend of man.

There is a real sense in which Jesus Christ "lived in a house by the side of the road and was a friend of man." And that is the lofty principle of Odd Fellowship.

II. If then the element of friendship enters prominently into the life of Jesus the element of Love cannot fail to be recognized. His love for man was based upon his consciousness of the brotherhood of man. We do more than befriend our brothers in the flesh; we love them.

On one occasion Jesus was preaching a sermon on brotherhood. A lawyer stood up to ask him this question: "If I am to love my neighbor as myself, whom am I to consider as my neighbor?" To this Jesus answered in the parable of the Good Samaritan, in which his attitude on universal brotherhood is forever settled.

Jesus was the friend of man and he so loved man that he gave his life to redeem him. That is real brotherhood.

III. The third element in the earthly life of the Lord Jesus was "Truth." He said to himself "I am the way, the truth and the life." The Jews thought it an egotistical boast; but as we stand at this distance and view that marvelous life we say his life was indeed a life of truth.

In our day there seems to be a spirit of selfishness broadcast in the busy marts of trade. The one question is, "Will this investment pay?" If it pays that settles every other question. Over against such a condition we have the life and labor of Jesus Christ. When tempted by the enthusiastic crowd to become their king he chose rather a life of self-denial, of hardship unparalleled because he considered it to be right and true. What

a glorious victory that life has wrought in the world!

May every Odd Fellow here today take an example from the life of our Saviour and stand for truth in this world, and in obedience to the sacred obligation which we all have taken!

Truth is not always popular, but it is always right and that is enough. I know the attraction which a popular cause has about it, but a popular cause is not always the right cause. The man who has learned that, who stands for truth regardless of the cost, has discovered the secret of a universal as well as a religious love.

Brothers of the Independent Order of Odd Fellows, the great principles upon which our order rests and around which we have forged our three links—"Friendship, Love and Truth"—are exalted and high. They have but one example of earthly incarnation. That example is found in the "Man of Galilee." To be an Odd Fellow in largest and best definition of the term is to follow in His steps.

Do good as he did. Live as he lived. Honor the truth as he honored it. Thus often will you succeed in diffusing the principle of benevolence and charity for which our beloved order stands, and in larger and fuller sense than now appears. Help to hasten the glad day when the armies of evil shall lay down their weapons of warfare before the hosts of righteousness, so that the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.



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# What the Little Gray Squirrel Told Me

## Children's Sermon

Rev. John Neander, Millstone, New Jersey

Text: "Lay up for yourselves treasures in heaven." Matt. 6:20.

How many of you boys and girls have a savings bank? Well, I see that about all of you have. That means that all of you are learning how to be thrifty. I think learning how to save is one of the best lessons you can ever get. You know it is only by saving little by little that you will ever have much. I once heard a good Scotchwoman say, "Laddie, always remember that many a mickle makes a muckle." What she meant is many littles make much. So it is indeed: "Step by step and the longest walk is ended; Stitch on stitch and the biggest rent is mended; Brick on brick and the highest wall is builded."

That is just how it all works out when you save. All boys and girls should save.

One day not long ago I was sitting near a hickory-nut tree. Suddenly I noticed a little bundle of gray fur running about. No need to ask you what this was. You know it was a little gray squirrel. He certainly was full of life. To my surprise he came close to me, and looked into my face as if he would say, "Good morning, Mister Man." I answered "Good morning, Little Gray Squirrel." He waved his tail with a gesture that said, "I am very busy these days." And with that he took a nut in his mouth and up the tree he scampered and disappeared in a hole in one of the branches.

In the twinkling of an eye he was out again. I watched him for several minutes as he carried away nut after nut. Soon I said to him, "Little Gray Squirrel, how large is your store of nuts?" Quite cheerfully he chattered, "My rooms are all now nearly filled. You see I must lay in a good store so that I shall have an abundant supply this winter."

I agreed with him, for the winter months are long. If he did not save those nuts then I am afraid he would starve or have a very hard time to get something to eat when the snow lay thick and deep on the ground. I said to myself, What a brave, wise little squirrel you are and this is the lesson you have taught me. If I want to have anything later on I must not use up all I have now. Then as I looked at him carrying up another nut he seemed to nod at me as if to say, "That is surely right, Mister Man. You must save now if you want to have something later on."

Now, boys and girls, Jesus wants us to save. He wants us to lay up treasures not only on earth, but also in heaven. It is easy for us to understand how to lay up treasures here, is it not? But just how are we to lay up treasures in heaven? It is not so difficult. It is easy. Let me tell you how. Every time you go to church; every time you say your prayers; every time you go to Sunday School; every time you do little deeds of kindness, and obey Daddy and Mother, all of

these are little treasures that you are storing away in heaven.

I know that if I could have peeped within the little gray squirrel's store-house I should have been surprised to see just what a great pile of nuts he had hidden away. And I know, too, that if I could get a glimpse into God's store-house I would be very glad to see how great are the treasures gathered there. All of these are made just by little folk like you who do little things for God every day.

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Full many people go to church  
As everybody knows.  
Some go to close their eyes,  
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Pray for and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fulness of a grateful love for the Saviour in your heart.—*Phillips Brooks*.

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.—*Phillips Brooks*.

Apologetics usually consists of proving what you have never doubted by arguments that you don't understand.—*The Churchman*.

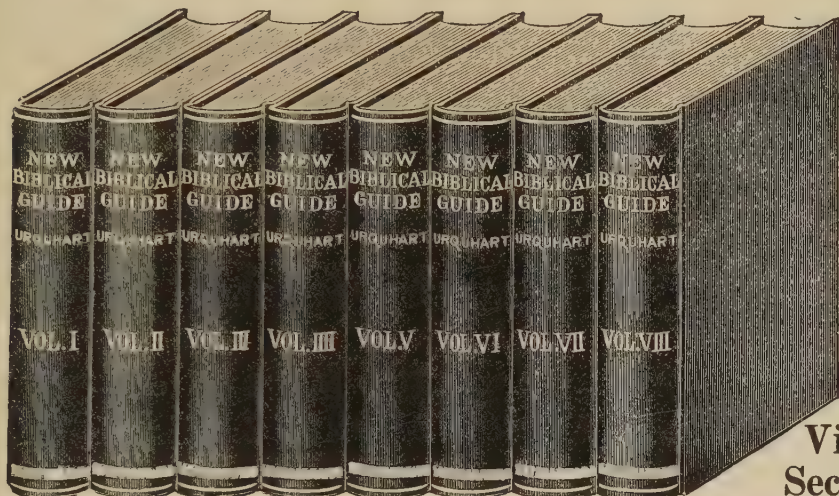
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**Character Building in a Democracy**, by Walter S. Athearn, The Pilgrim Press. These six chapters are the Washington Gladden Lectures for 1924 and deal with religious education. The first chapter would be of value to the minister who wishes to know the facts (statistics, etc.) concerning the educational and moral status of the youth of America. The remainder of the book deals with the problem of religious education with constructive suggestions for church schools.

**Blackboard Outlines**, by George A. Crapullo, Fleming H. Revell Co. Dr. A. H. McKinney of the New York Mission Society writes the introduction and commends these talks most heartily. There are 43 talks, illustrated. A splendid manual for all who seek to instruct youth.

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\* \* \*

### I—GROWTH

"But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." 2 Pet. 3:18.

Religion is often represented in the Bible as grace, since every part of it is the result of grace, of God's unmerited favor. To "grow in grace" is to increase in all that constitutes true religion. Let us not forget that religion is just as susceptible to cultivation and growth as any other virtue of the soul or of character. Religion is likely to be very feeble in its beginnings, like the sprouting germ of a plant. It increases as it is cultivated. There is almost no piety in the world which is not the result of cultivation, which cannot be measured largely by the degree of care and attention bestowed upon it. No one becomes eminently good, any more than any one become eminently learned or rich or great, who does not intend it, purpose it, work at it. Ordinarily men in religion are what they intend to be, what they design to be. They have about as much religion as they wish. They possess about the sort of character they propose to possess. This being so, we see the importance of the Bible exhortations to growth in grace. They are intended to arouse our wills, strengthen our good purposes and set us forward in the Christian life.

Growth in grace may and should manifest itself in a great variety of directions. Through it every good quality of the soul should be increased. Grace should show in us as the years make their mark on trees, by hidden inner circles of growth, adding continually layers of largeness representing added measures of strength and beauty and usefulness.

From the many directions in which growth in grace may manifest itself let us consider a few.

I. The first is growth downward. By the duty of growth downward we mean the duty of growth in the direction of knowing our own hearts, in the direction of coming to a knowledge of our real selves, our depravity, our unbelief, our tendency away from spiritual things. Too much introspection results in evil; but in these days there is too little self-examination and self-knowledge among Christians. We live so fast that we do not take time to look within or drag our sins into the light. No wonder there is so much spiritual pride, so little real Christian humility in the world. A man once bought a barometer under a mistaken idea of its purpose, and then complained that he could not see that it had made any improvement in the weather. It was not intended to improve the weather, but to show what the weather happened or was most likely to be. There is use for the spiritual barometer of self-examination. It helps the Christian to obey the old Delphic oracle, "Know thyself." We need to go deeper than that oracle meant and know ourselves spiritually. St. Barnard, one of the holiest of men, was in the habit of constantly warning himself by the solemn query: "*Bernarde, ad quid veniste?*" "Bernard, for what purpose art thou here?" Surely self-examination could assume no more searching form. It is reported

of Sextus, that every night before he slept he asked of his own heart, "What evil hast thou this day amended? What vice hast thou shunned? What good hast thou done? In what part art thou better?" Such review is always profitable. Be thoughtful. Be humble. Grow downward.

II. Another desirable direction for growth in grace to take is growth inward. By this we mean growth in vital experience, in love to God, in simplicity of faith. It is possible for us all to have a religion much more vital than we have if we will only pay more attention to this duty of growth inward. Do we think about God as much as we ought? Do we pray? Do we pray in the real spirit of prayer? Do we cultivate acquaintance with God through listening to his words to us? Do we love his law and make it our meditation? Do we long for fellowship with God? Do we practice his presence? The happiest days you ever have known were the days when you were living nearest to Christ and most conscious of his nearness to you. Think what a source of joy it would become if we could get into a sustained and stable Christian experience like the best we have known, walking with God all the day and every day, dwelling "in the secret of his presence." Is there not reason, much reason for us all to desire more of this growth inward?

III. A further desirable direction for this growth in grace to take is growth upward. We may think of this as the attaining of victory over the world, and the coming to have more of the aspiring spirit which leads to prayer and longings God-ward. Most of us live too near the ground. Our branches do not reach upward into the light and the sunshine of God's love. "The Lord God is a sun." Plants and vegetation and trees grow toward the sun. If any are in the shade they struggle toward the sun, the source of their life and light. It is in this same direction Christians ought to grow—toward God, the source of their life and light and blessedness. Grow upward.

IV. Still another desirable direction for growth in grace to manifest itself is in growth outward. Good works are the proper indications of vital principles within. Every growing Christian should bear in increasing abundance the fruits of holiness.

There are many conditions of fruit bearing. One is to be rooted and grounded in Christ. Another, worthy of more attention than it gets, is to be rooted and grounded in his Church.

\* \* \*

### II—CHRISTIAN HEROISM

"None of these things move me." Acts 20:24.

These are the words of Paul to the elders of Ephesus. He was on his way to Jerusalem not knowing what would befall him there; but he knew this much, that bonds and affliction awaited him. He knew that he was to meet trial and distress and persecution. The elders besought him not to go. But he answered, "None of these things move me; neither count I my life dear unto myself." Paul was ready for whatever might be the will of God concerning him. This readiness was a marked feature of Paul's character. There was a Saxon king called "Ethelred the Unready." He lacked promptness, alertness, bravery; he was unready. Contrast such a character as that with this of "Paul the Ready." Paul was ready for work. "As much as in me is, I am ready to preach the Gospel to you which are at Rome also." Rom. 1:15. It is enough to know that Nero sat in authority there, that Rome was idola-



trous and cruel and hated the things Paul loved. Paul was ready to suffer. In the twenty-first chapter of Acts we hear him saying, "I am ready not to be bound only but to die at Jerusalem for the name of the Lord Jesus." He was ready for bonds and suffering. Some of us are willing to suffer for our own good. We will submit to a surgical operation to save our lives, or to bonds to save our possessions; but Paul's readiness was for the good of others. Paul was also ready to die. In 2 Tim. 4:6 we hear him saying: "For I am now ready to be offered, and the time of my departure is at hand." He was indeed "Paul the Ready." In his character we see the elements of Christian heroism.

I. The Christian life requires bravery. Religion is an appeal to the hero qualities in a man or woman. The very idea of the Christian life is of a life requiring courage. Its watchword is: "Quit you like men, be strong." Or such as this, "Take unto you the whole armor of God, and fight." Christ taught us to first sit down and count the cost, face the difficulties, and then intelligently enter into the Christian warfare. It requires not a little force of character to begin the Christian life. Religion appeals to the heroic in us. It is an appeal to the bravest and best in human nature.

II. This reveals to us the reason why many people are not Christians.

The reason is the same as prevented many a man from enlisting in our latest war—many had not the courage to enlist. Said a general to his soldiers before a battle: "Gentlemen, if you fear the mouth of cannon do not enter the field." He did not want cowards. He was willing to sift his men. He knew there would be call for bravery. This is why Christ warned us to first sit down and count the cost. He knew the need there would be for heroism if we were to follow him.

III. How much Christian heroism is displayed by men and women alike. Women have showed as much bravery as men. We recall Joan of Arc leading her hosts to victory. We recall Molly Pitcher, at the battle of Monmouth. We recall Lydia Darah telling Washington of the whereabouts of General Howe. But heroes are not confined to campaigns and the battlefield. We do not recognize enough the heroism displayed in every-day life.

There are heroes of fidelity to duty. Casabiancalike, there are those who stand in the spot where duty places them, even until death.

There are heroes of temptation. We have seen it in the battle of a converted man with the drink demon. We have seen it where men refused, in political life, to yield their convictions in the face of threatened defeat. We have seen it in people who, when assailed with temptation, have come off conquerors, and more than conquerors, with the help of God.

There are heroes of poverty and toil. There are heroes of the store, the office and the shop. This kind of heroism we are seeing every day. We should never cease to honor the heroes of common, every-day life.

There are heroes of Christian decision. It is not only in heathen lands that it means much to confess Christ and follow him. There are persecutions almost as hard to bear in the homes of our own Christian land, and it takes heroism of the highest type for many a young person to acknowledge Christ and follow him as Lord.

There are heroes of Christian effort. We think not only of missionaries of the cross in foreign fields, but also of faithful workers in every field of Christian effort at home. Everywhere this heroism is being manifested. It deserves to be more fully recognized by us all.

### III—CHRISTIAN UNSELFISHNESS

"For even Christ pleased not himself." Romans 15:3.

How great is the tendency to become self-centered. But among the followers of Christ the only way to be great is by becoming great servants. We do best when we do most for others' good.

To this end let us learn Christian unselfishness.

I. The example of Christian unselfishness. "For even Christ pleased not himself." The ideal of Christian attainment is to be like Christ. The test and proof of discipleship is to be led by the Spirit of Christ, Rom. 8:14. Christ did not think of his personal comfort Matt. 8:20. We too often do. Christ did not seek personal honor Phil. 2:7. We do. Christ did not strive for advantage over others Matt. 10:43. We do.

III. The impelling motive to this life of self-forgetfulness was love John 15:13. It is characteristic of love that it seeks not its own but others' good. Note some particulars in which we may show this Christlike unselfishness of love:

The unselfishness of love may be shown in Christlike sympathy with the sorrowing Luke 7:13. The unselfishness of love is manifest in readiness to bear the burdens of the weak Gal. 6:2. The unselfishness of love is seen especially in efforts to save the souls of the perishing Rom. 1:14. "I am debtor." The unselfishness of love may be displayed in a readiness to give up many so-called rights, for the good of others 1 Cor. 8:13. "If meat offend . . . I will eat no meat." The unselfishness of love leads us to do work that is hard and disagreeable for others' sake Acts 20:21-24.

III. Some of the rewards of Christian unselfishness. Happiness. In acts of Christian unselfishness is the way to forget all our own trials and heartaches. It is also the way to positive joy.

Friends. It is the way to have friends, and be valued in life Prov. 18:24.

Remembrance. It is the way to build our best monument—in the hearts of others 2 Chron. 32:33.

God's approval. In acts of Christian unselfishness is the way to the "come, ye blessed." "Inasmuch as to the least of these, to me." Matt. 25:40.

Are we Christ's? Then we must show it by acting under this law and after this example of Christ. Selfish people are ever seeking and never finding happiness; unselfish people are finding happiness ever without seeking. It is to be obtained indirectly. Try giving away in order to become rich. Try Christian unselfishness as the road both to happiness and to Heaven.

\* \* \*

### IV.—THE CHRISTIAN A LIGHT

"Among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:15, 16.

There are two special duties taught here. The first is that of living the gospel in the sight of men. The second is that of actively making it known to others.

I. The duty of living the gospel. "Among whom shine ye as lights in the world." So in the margin. It is in the imperative mood. In other words, it is the duty of each Christian to "adorn the doctrine of God our Saviour in all things," to be a "living epistle known and read of all men," in every-day common, constant living to "shine as lights in the world" reflecting the glorious "Sun of Righteousness." That is duty.

But as only a good tree brings forth good fruit, as only a pure fountain can send forth a pure stream, so therefore the first requisite for any pervading Christian influence is the possession of purity of heart—personal holiness. As a lamp cannot burn without oil so a Christian without holiness can give forth no life.

A willingness to obey this command of light-bearing will lead us to make open confession of Christ before men. Christ himself said: "Neither do men light a candle and put it under a bushel. Let your light so shine before men." In order to shine as Christians it is our duty to be known as Christians.

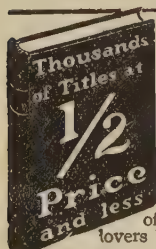
II. But we must not overlook the fact that there is active duty to be done also—that of making known the gospel to the world. "Holding forth the word of life." Christ's commission was, "Go ye into all the world and preach the gospel to every creature."

This duty rests upon Christians everywhere. God intends that each Christian shall be a missionary of the cross. We are called to be witnesses. We are kept on the earth for that purpose. Besides if Christians do not missionary the world we are sure that no others will. The wicked will make no effort to convert the wicked or warn them from their ways. The thoughtless and vain will not try to lead others as thoughtless and vain as themselves from the way of folly into the way of life. If Christians do not do the work it will not be done.

The work is to be accomplished mainly by "holding forth the word of life"—God's life-giving Word. The gospel of the Sun of God is the instrument we are to use. As the smith has his forge and hammer, the carpenter his chisel and plane, so God has placed within our hands the instrument we are to use. As the soldier relies upon his sword so God gives us and asks us to rely upon the well tried and trusty "sword of the Spirit, which is the Word of God."

"But," you may ask, "how is the work to be done? I cannot go abroad as a foreign missionary; what can I do?" When Christ was about to leave the earth he gave his disciples a command. It was to preach the gospel to every creature. But how could twelve feeble men carry out such a command as that? He put in one clause which made performance of duty possible. They were to preach "beginning at Jerusalem." They were just to set about the work where they were and carry it on as long and as far as they could.

Questions. Am I shining? What sort of a light am I giving? Is it safe for others to follow me? Do those that take knowledge of me see that I have been with Jesus? Is there any danger of others stumbling over me? Am I commending the gospel to others by the shining of a really pure and beautiful Christian character? Am I a light in the world, a spiritual lighthouse? Am I "holding forth the word of life?"



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# Religious Review of Reviews

## PERSONAL

Frank H. Mann has resigned as General Secretary of the American Bible Society, and has been elected a member of the Board of Managers and assigned to membership on the Ways and Means Committee.

During his five and a half years of service Mr. Mann has strengthened the ties between the Society and the churches. Gifts from churches have increased nearly 100 per cent. Individual gifts have increased from \$46,203 in 1919, to \$110,577 in 1923.

Perhaps his most notable service has been in the development of annuity gifts, which were approximately \$415,000 in ten and a half months of 1924.

\* \* \*

William Thomson, president of the firm of Thomas Nelson & Sons, New York, publishers of the American Standard Version of the Bible, died not long ago in Edinburgh, Scotland. \* \* \*

The principal of the Northfield Seminary reports that of this year's Senior Class 12 came from farms, 28 from towns, and 15 from cities.

\* \* \*

## NEWS

### Ten Thousand Bible Students

The American Institute of Sacred Literature, Chicago, sent its literature in 1924, into Canada, Mexico, Hawaii, the Philippines, Japan, Korea, China, South America and Turkey, to people who were regularly enrolled as students in its courses. The total enrollment in its fifteen Bible study courses was nine thousand and nine hundred and nineteen. All these people were actually studying courses which average one hundred hours each. The most popular one was "How to Enjoy the Bible," the latest in the series. The Institute is a department of the University of Chicago, and is educational, not commercial.

\* \* \*

### The Tobacco Thermometer

The tobacco business is a thermometer, showing the standing of communities and nations, in relation to civilization and mental attainments. Where tobacco goes up in the markings, education goes down. The largest tobacco factory in the world is at Winston Salem, North Carolina, where it is no uncommon thing to turn out over 100,000,000 cigarettes a day, and that adjoining this huge plant is another, "where tins of tobacco are turned out by train loads every day."

P. P. Claxton, formerly U. S. Commissioner of Education, giving the rating of states on educational matters, said North Carolina stood 44th—that is, only four states were lower in the scale. The rating of other great tobacco producing states was as follows in educational matters: Kentucky, second in tobacco and 41st in education; Virginia, third in tobacco and 38th in education; Tennessee, fourth in tobacco and 40th in education; South Carolina, fifth in tobacco and 48th in education.

Yes, the tobacco thermometer is a wonderfully accurate instrument in giving the "mental temperature" of a community.—*American Friend*.

\* \* \*

A survey shows that, while twenty years of the strictest regulation of the liquor traffic which the State of New York has been able to devise, reduced the saloons 31 per cent, five years of feebly enforced prohibition reduced the saloons 79 per cent. In 1896, when the liquor traffic held full sway, there was a saloon for every 202 inhabitants; in 1916, after numerous excise regulations had been enacted, there was one

saloon for every 729 inhabitants. In 1924, five years after the enactment of national prohibition, Manhattan has one saloon for every 2,715 inhabitants; this in spite of the fact that there are so many agencies in New York City which have been mustered into service to nullify the law, and where it is freely acknowledged that prohibition has not had a fair chance.

\* \* \*

### The "Abolition Bell"

Over a century of interesting history and tradition invests the recently dedicated Revere Bell in the spire of the new All Souls Church in Washington, D. C.

The bell was cast in 1822 at Boston, Mass., by the son of Paul Revere, and bears the inscription cast upon it "Revere Foundry, Boston, 1822." It was originally hung in the church designed by Bulfinch, the architect for the National Capitol, which stood at Sixth and D Streets, Northwest. During the Civil War this church was used as a hospital, and later was purchased by the City for a police court. The present police court stands on this site. This edifice was known as the First Unitarian Church.

In 1877, upon the organization of All Souls Church, the bell was removed to the new church edifice at Fourteenth and L Streets, Northwest. This was torn down in 1920 to make way for a business building; and upon completion of the new All Souls Church at Sixteenth and Harvard Streets, the bell was hung in the stone spire and rung for the first time in its new location upon the occasion of Ex-President Wilson's funeral.

Prior to the Civil War, the bell was named the "abolition bell" because of the strong anti-slavery activities of the minister at that time, Rev. Moncure D Conway.—*Christian Register*.

\* \* \*

### The Heaviest Burden in any Parish

is the "inactive list," those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others; those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of co-operation and assistance when their suggestions are accepted, and nothing but criticism when the judgment of others prevails.—*Exchange*.

\* \* \*

### Daily Vacation Bible Schools

That the Chinese bandit will some day be called to account by his own children, is the belief of the Rev. Dr. Floyd W. Tompkins, Rector of Holy Trinity Church, Phila., Pa., and president of the World Association of Daily Vacation Bible Schools.

He reports that over 100,000 boys and girls are enrolled at these schools in China, 40 per cent of them being from bandit homes. These little Orientals not only crowd the schools, but have shown their gratitude by contributing the equivalent of \$175 United States money, that other children may share their privileges. This unselfish offering so touched the heart of a New York business man that he sent in his check to duplicate the gift.

The work of the Association has a firm foothold in China. The natives themselves have paid half the cost and 6,460 Chinese students have volunteered as teachers. There are now 2,072 such schools in China, held in Mission Chapels, Mission Schools and even in

Buddhist and Confucian Temples. Korea and Mexico also have Daily Vacation Bible Schools. The Korean schools in their second year numbered 100, taught by 790 student teachers and enrolling 11,000 children.

While the greatest need is in foreign countries, the spread of the Vacation Bible Schools in America and Canada shows their importance here. The first experiment was made in 1901 in New York by Rev. Robert G. Boville, among the idle East Side children during the summer months.

The annual meeting this year will discuss the provision for 4,000 schools in China and extension in Korea, Japan, India, the Philippines, Mexico and Europe.

\* \* \*

#### Condemned English Churches May be Re-erected in United States

Edward Page Gaston, journalist and lecturer, is trying to interest the church organizations of the United States in the plan of saving the architectural beauties of several old churches recently condemned in London, by dismantling them, sending them to various large cities, and re-erecting them. Sir Christopher Wren designed several of the churches which London has decided must come down.—*Christian Register*.

\* \* \*

In a recent series of addresses delivered in Boston, Bishop Johnson, of the Episcopal diocese of Colorado, declared that the rural communities of the country are becoming paganized to such an extent that the country is threatened with a foreign population out of sympathy with American democracy.—*The United Presbyterian*.

\* \* \*

*Everyland*, a monthly magazine, recently offered prizes on the best essay on obedience to law. The second prize was won by Sen Da Zei, a pupil in the Kashing high school, Kashing, China. She placed the major responsibility for disobedience to law on faulty family training.

\* \* \*

#### New York Bible Society Helps Immigrants Learn English

At the 115th Anniversary Service of the New York Bible Society, report was made that in the year now closing more than seven hundred thousand copies of the Scriptures in sixty-six languages had been circulated. This distribution was made in the New York hospitals, the prisons, in the homes of the desolate and needy, among sailors and the immigrants arriving at Ellis Island. Hundreds of copies in raised type were given to the lonely blind and thousands of Bibles were placed in the guest rooms of hotels where strangers may read them. This society is a local, New York City, organization, dating from 1809.

During the year the Scriptures were published in two languages in parallel column, known as diglot Scriptures. The first was that of English and Italian printed on opposite pages. In a few weeks English-German will be published and other languages parallel with English will follow as quickly as possible. The distribution of these diglot Scriptures is both a religious and Americanization work as it promotes the learning of English by the immigrant population. The foreign speaking people are eager to learn English and there is no better way than to furnish them with the Bible printed in parallel columns of their own native language and English. The immigrants read each word on every page and learn of the standards and ideals which are the basis of our American life and they also gain the real message of the Book—the Love of God through Jesus Christ. These Portions of the Bible in two languages are issued at 5 cents per copy, the actual cost of production, and they are in large, easily read type.

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### Where the Bible Must Be Read

The law requiring that a portion of the Bible shall be read every day in every classroom of public schools in Kentucky, enrolls the sixth State that makes such reading compulsory. The other States are Alabama, Georgia, Massachusetts, Pennsylvania and Tennessee. Bible reading is specifically permitted in Indiana, Iowa, Kansas, North Dakota, Oklahoma and South Dakota. Court decisions favorable to reading have been handed down in Maine, Michigan, Nebraska, Ohio, West Virginia and Wisconsin. California, Illinois, Minnesota and Washington prohibit the reading; and in Arizona, Idaho, Montana, Nevada and Wyoming, it is generally considered to be prohibited. Twenty other States have no laws or rulings on the subject. —*Christian Register*.

\* \* \*

Bishop Ryle, dean of Westminster Abbey, refused to permit the erection of a memorial tablet to Lord Byron in the Abbey. In giving his reasons for his decision the dean said, in part:

"Byron, partly by his openly dissolute life and partly by the influence of licentious verse, earned a world-wide reputation for immorality. Among English-speaking people Westminster Abbey primarily stands to witness for Jesus Christ. A man who outraged the laws of our divine Lord and whose treatment of women violated Christian principles of purity and honor should not be commemorated in Westminster Abbey . . . I believe that I shall have behind me the support of the great mass of Christian opinion throughout the whole British Empire." —*Record of Christian Work*.

\* \* \*

In 1920 there were in the United States 925,708 Negro farm operators, according to a recent Federal Census bulletin entitled "Negro Farmers and Farm Property." Of these operators, 218,612 owned their farms, 705,070 were tenants, and 2,026 were farm managers. The total acreage involved was 41,432,182, of which 27,928,900 acres were improved. The aggregate value of these farms, land and buildings, was more than two and a quarter billions of dollars.

\* \* \*

### GENERAL

#### Yea, Verily

When Jesus sent his twelve trained men forth to the greatest work that mortal man ever undertook he told them to do but one thing, Preach the Gospel. And when Paul, the thirteenth apostle and the greatest of all, was sent forth he was determined to know nothing among the people where he labored save Jesus Christ and him crucified. And when in the mother church at Jerusalem the work began to multiply on the hands of the apostles to the extent of interfering with their preaching of the Word they told the congregation to appoint a sufficient number of laymen from their midst to look after tables so that they might continue to give themselves wholly to the ministry of the Word. —*Lutheran Standard*.

\* \* \*

A remark by Veuillot, a famous Roman Catholic pamphleteer of France, is quoted by John Jay Chapman in his protest against a member of the Roman communion, James Byrne, as Fellow of Harvard University. Veuillot said to the ruling power in his country, opposed to his church, "Gentlemen, when you are in power, we claim liberty in the name of your principles; when we are in power, we refuse it to you in the name of our own." The philosophy of the Roman church is compactly and accurately put in that sentence. Any thoughtful person who does not recognize a profound difference therein, crystallized in an epigram, between the principle of authority and the principle of freedom, between a monarchical conception of the state and a republican conception of the state, needs a quick and rigorous mental discipline to

# EXPOSITOR

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bring him squarely face to face with the facts.—*Christian Register.*

\* \* \*

Bishop Fred B. Fisher, after a recent visit to Lincoln's grave at Springfield remarked of him: "I doubt whether any historical character is as well known over the entire world as Abraham Lincoln. Wherever I have gone in the Orient I have seen pictures of Lincoln. In India, Burma, Siam and every land in the East, Abraham Lincoln is the one American whose name is universally known and honored. I have gone into mud huts in the jungles, where the inhabitants are uncivilized and unable to speak a word of English and seen Lincoln's picture hanging on the wall in mute testimony of the reverence in which he is held. I believe Lincoln's name is better known in India than that of any other American or Englishman."—*The Christian Advocate.*

\* \* \*

The Bible is a record of progress. It is not an account of a series of monotonous centuries, like the annals of a stagnant people; it is a record of progress, out of ignorance into better knowledge, from lower into higher ideals; it is as interesting as a river on its varied way from the mountains to the sea. It is not to be read all in one tone of voice.—*Dean Hodges.*

\* \* \*

### Are You a Silent H?

A glittering ornament to this age of statistics has been figuring out the cost of the silent letters in the language. An unsuspected field for economy is pointed out in the fact that silent letters cost as much to print as those that are heard. This statistician tells us that if we strike out these idle letters the cost of the yearly printing bills of both France and England would be reduced by \$40,000,000. Statisticians not very busy on other jobs have computed that in France alone 108,000,000,000 letters are used, thirteen per cent of which are useless. If a further radical step might be taken and superfluous words as well as superfluous letters eliminated, doubtless enough saving would be effected to pay the French debt to America!

The elimination of mutes is not only a printer's problem. A good field for investigation by statisticians would be the cost of the silent church members who play the part of an unsounded letter on the printed page.—*H. E. Luccock.*

\* \* \*

The *Northwestern Christian Advocate* will carry in each weekly issue of 1925 a page headed "The Church That Is in Thy House."

Every week "The Church That is in Thy House" page will provide, for the seven days beginning with the following Sunday—

I. A Scripture passage, with references for longer readings where desired.

II. A devotional paragraph, based on the Scripture passage.

III. A stanza of a hymn, to be sung or repeated together.

IV. A prayer for individual or common use.

V. A Grace Before Meat. (This will be uniform for each seven days.)

The Scripture passages will be distinctly devotional, and the seasons of the Christian year and other special occasions will have appropriate recognition.

The paragraph of comment will be chosen from the great devotional literature of the ages.

The prayers will be brief. They will be selected from the rich stores of prayer, adaptable to innumerable needs, which are constantly being increased, and which are the precious heritage of the whole church.

The "Grace Before Meat" will be one in which the whole family may join audibly.

This material is planned for use at the table, just as the family sits down to the morning or other meal.



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\* \* \*

### SHREWD COMMENT

Habit is a cable; we weave a thread for it each day, and it becomes so strong that we can not break it.

—*Horace Mann*.

\* \* \*

Every convicted bootlegger ought to be sentenced to drink in court one-half pint of his own liquor—with the morgue wagon in waiting.

\* \* \*

Live as long as you may, the first twenty years are the longest half of your life.—*Southey*.

\* \* \*

We can because we think we can.

The shortest answer is doing the thing.

Push, pull, or get off the right of way.

Self-respect is worth all the fame in the world.

The grandest sight in the world is a man, the saddest sight in the world is the wreck of a man; the noblest work in the world is the building of a man.—*L. Wilbur Messer*.

\* \* \*

Prayer is the reinforcement of human endeavor: it is not a substitute for it. There is no true prayer without its answer.—*Rev. R. J. Campbell*.

\* \* \*

The tragedy of many a life is, that time is not felt to be a trust.—*Expository Times*.

\* \* \*

The measure of a man is his apprehension of a day.—*Emerson*.

\* \* \*

The days come and go like muffled and veiled figures, sent from a distant friendly party; but they say nothing; if we do not use the gifts they bring, they carry them as silently away.—*Emerson*.

\* \* \*

Don't be so concerned over what people might think about you; the chances are they seldom think about you at all.

\* \* \*

Remember that in life as in a mirror you never get more out than you put in.

\* \* \*

The greatest homage you can pay to truth is to use it.—*Emerson*.

\* \* \*

Prayer is not an easy way of getting rid of earnestness: it is an expression of earnestness.—*Lyman Abbott*

\* \* \*

The world is full of men who are making good livings but poor lives.

\* \* \*

The man who can not live Christ in the home has no business preaching Christ abroad.

\* \* \*

In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.—*Theodore Roosevelt*.

\* \* \*

Opportunities are like millstones, they may drown a man or they may grind his corn.

A grease spot on a man's suit of clothes is all that you can remember of the way he was dressed. That's how our poor human minds function. We specialize on the imperfections.—*O. P. Gifford*.

\* \* \*

A pessimist is a person who is seasick during the entire voyage of life.—*Boston Transcript*.

\* \* \*

Young Christians may make mistakes in working for Christ, but they make a greater mistake in not working for him. No failure in making the attempt is so bad as to fail to make it.—*Presbyterian Witness*.

\* \* \*

The very facility some acquire for talking about their duty is blinding them to the fact that they are not doing it.—*L. P. Jacks*.

\* \* \*

I cannot consent to take the position that the door of hope—the door of opportunity—is to be shut upon any man, no matter how worthy, purely upon grounds of race or color.—*Theodore Roosevelt*.

\* \* \*

When a man or woman goes on a vacation there are two things that ought not to be left behind—common sense and religion. You will have need of both.—*Herald and Presbyter*.

\* \* \*

Men trained in intellect but not in religion and morals will become a menace to the country.—*Theodore Roosevelt*.

\* \* \*

Today is a king in disguise. Today always looks mean to the thoughtless—in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank todays.—*Ralph Waldo Emerson*.

\* \* \*

"There's a queer disease going around," announced the health officer, "and to put people on their guard I'll just publish the symptoms." "Nunno, nunno," said his chief. "That is just the way to make them think they have it."—*Louisville Courier-Journal*.

### SO FAR AHEAD

Rev. H. H. Miller, of Las Molinas, California, paying his subscription for *The Expositor*, writes: "*The Expositor* is so far ahead of any preachers' magazine I have ever seen: and my wife likes the 'Minister's Wife' department."

### EIGHTEEN YEARS

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A Welsh travler remarked, "The glory of America is that it is an Anglo-Celtic country."

"No," replied Dr. Jane Robbins, of New York, "Its glory is that it is an Anglo-Celtic-Latin-Slavic country."

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## HOW THE JUNIOR CHURCH OPERATES

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**The Organization.** The plan used is exactly like the Senior Church. They have their church officers, such as Trustees, Stewards, Committees, and so forth. They meet once each month in their official meetings. They have their own church materials over which they have full charge. A membership list comprising those between the the ages of five and fourteen is made, the members being received by the pastor the same as when they join. When reaching high school ages—or about fourteen—regular graduation services are held when these members are promoted into the Senior Church with appropriate ceremony, and diplomas are given them. The Baptismal and Sacramental services in the Junior Church as with Senior, are presided over by the Senior pastor.

The Juniors work out their own budget and carry out their Every Member Canvass, with their own envelopes the same as the adults. One little girl from a moderate home is pledging six dollars per year.

They meet with the District Superintendent in regular Quarterly Conference with the usual reports. The Junior morning service is held at the same time as that of the Senior Church. in another room. In almost every case those who now attend formerly left after Sunday School and were not in Church service at all. The membership is above 50 and the average attendance per Sunday 35 to 45.

### The Program. General theme "The Meaning of Worship."

1. Worship in Music and Song. The best of hymns are taught, many of them memorized, the background for the hymn given when possible.

2. Memorizing of Worship Materials. Besides the memorizing of hymns, and the Junior Catechism, sections of the Baptismal and Sacramental Services, worthwhile prayers, National and Christian Flag Salutes are studied.

3. Devotional Use of Bible. Selections from the Bible are explained and taught for devotional use. They are led to appreciate the Bible for its value to the Christian life.

4. Teaching of Prayer Life. Noble prayers are taught. The reasons for praying and the manner of praying are presented. Mass memorization of graces and prayers used.

5. Worship in Living. This is presented at the time generally used for the sermon, the regular order of church service being followed. The methods are stories of characters and incidents with a moral, Sermonettes, Bible Dramatics and Object Lessons. The children themselves present some of the material.

6. Worship of Giving. Each child is taught stewardship and asked to practice it. The Stewardship of Time, Prayer, Money and Life are stressed.

**Equipment.** The ushers of the Junior Church go to their rooms immediately after Sunday School and re-arrange the chairs, pulpit and put the song books and envelopes in place. The cost of conducting a Junior Church is not a prohibitive

item. Their pastor, who here is the pastor's wife, with two assistants, a pianist and a secretary, are the only adults allowed. Visitors' day is the last Sunday of each month when only a limited number are admitted.

**Results.** New zeal and vision have come to many of the members of the Senior Church, whose children were in the Junior Church. The Sunday School has been helped, as the children have felt new responsibility to both church and school. A community consciousness of the worth-whileness of the program of the church has come and with it increased support and attendance.

## OLD CHRIST CHURCH

Few of the visitors to the old town of Alexandria in Virginia fail to visit Old Christ Church, before which the stately coach of Washington stopped many a time on Sundays, appearing in all kinds of weather. The church was completed in 1773, and one may see in it the pew purchased in that year by Washington for the sum of 36 pounds and 10 shillings. You may also see the brass and crystal chandeliers presented to the church by the first president. It was after the sermon in this church on a Sunday morning in 1774 that Washington quietly but forcibly and boldly took the first step and openly advocated the withdrawal of America's allegiance to King George. After the seed of independence sown by Washington had borne fruit, Washington again attended a service in the church in Alexandria and heard a sermon from the text, "Yea, thou shalt see thy children's children and peace upon Israel." Before the sermon Chaplain David Griffith of the Third Virginia regiment, read: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

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# Church Management: Pastor's Report

REV. LESLIE E. DUNKIN, Huntington, Indiana

The church is engaged in the biggest and most important business on earth, so why not conduct it as much as possible on a business basis? True it is that prayer, faith and the like must and will play a great part in the advancement of God's Kingdom, yet a closer adherence to business principles in many other phases of church work will be oil to decrease the friction in the running of the organization.

The manager of a large business corporation makes detailed reports to the board of directors at regular intervals. The pastor is the head-manager of the working of the church and yet how often does the average Kingdom-manager make a report to his corporation—the church? Some do not see the need for it, some feel they cannot spare the time to prepare it, and others are too fearful of pushing themselves and their work before the public—preferring to give God all the glory.

The contents of the reports will vary from time to time and from place to place, just as the pastor's program will change from day to day. The Rev. Frederick Bunker, pastor of the Congregational Church of Wilton, Conn., found a large variety in a Sunday's program. His morning Sunday School service was interrupted when a house near the church caught fire. The pastor rushed out to lead volunteers in subduing the flames. Returning, he finished Sunday School, conducted the regular church services and preached the morning sermon. Immediately afterward he married two young members of his parish, ate dinner, conducted two funeral services that involved long drives, and returned just in time to start his evening service.

Ordinarily the reports should include the number of sermons preached during the set period, the pastoral calls, the Sunday School classes taught, the additions to the church, the marriages, the funerals, the addresses or lectures, the shop meetings, the prayer-meetings, including the church and cottage services, and anything else done during that time, of interest to the church. During special drives, such as obtaining subscriptions for the church or missions publications, it might be well to include in the pastor's report the number of subscriptions he had obtained.

On first thought, it may seem that the preparation of such a report would take a great deal of time and effort. It will, if this is not done in a business way. A small sheet of paper in the front of his Bible will aid in preparing the information. A half-minute each evening before retiring will be sufficient to make a note on this sheet of the details necessary for the report. For instance, the word "Calls" can be written on one part. Each evening the pastor can put down in tally-form the number of calls made that day. When it comes time to give his report, he can refer to the sheet for the exact number without much delay.

To obtain the best results the reports should be

given each month. They ought to reach the entire membership and congregation. If a weekly paper or bulletin is published by the church, the reports will be best received by having them in it. If this way is not open for the pastor, the reports can be read during the announcements at the Sunday School, morning worship and evening services of the first Sunday in each month, thus assuring a hearing by the majority of the church people. A copy of it can be handed to the church clerk or secretary to be made a part of the official records, and another copy kept by the pastor for his own use and reference.

The results of such a plan are twofold—namely, a healthy influence upon the church and upon the pastor.

For the church it will ward off a large percentage of the opposition that too often appears. Most of the dissatisfaction on the part of the church members toward the pastor starts from ignorance or misunderstanding. Some feel that the pastor's salary—large or small—is wasted, not realizing how much the aggressive leader does from month to month. The reports give the desired information, leaving a pleasant feeling of admiration for the worker in the member's minds.

Also the reports are an encouragement for the faithful workers in the church. Work begets work in larger quantities. "Follow the Leader" may be a game of youth, but it plays a large part in the program of a successful church.

The information given from month to month will be an incentive to those who are prone to shirk their duty, fearing lest they are doing too much of the work at the church. They will be ashamed to decrease their activities in the light of what is done each month by their pastor.

The regular reports from the leader of the church will encourage the same from all the varied departments. This always has a healthy effect upon the life of the organization.

The influence upon the church is no greater than the influence upon the pastor himself.

If given in a plain business way—without any boasting—the reports will help to raise the dignity and respect for the clergy in the community. The lack of this is a serious detriment to the pastor's work.

If followed carefully and saved from month to month and year to year, the information will be a valuable check on the pastor's activities. He will know in short order whether there has been any relaxation on his part—intentional or otherwise. Encouragement will beam forth from every line of a faithful complete report, driving out and keeping out the too-frequent attacks of "blues." Ruts of carelessness will be avoided, for any change—gradual or sudden—can be detected easily by comparing the consecutive reports. He can avoid useless waste of time and energy. Last, but by no means least, more intelligent plans can be made for the future months and years, and no work can be at its best without the most definite and intelligent plans possible for the future.

## SERMON PELLETS FOR MOTION PICTURE SERVICES

Rev. Herbert A. Jump, Ann Arbor, Michigan

It is possible to conduct a motion picture service with all the dignity, reverence and profit of an ordinary church service. But it takes time to create the tradition and atmosphere.

In our church we choose our Scripture selections and prayers carefully. And we add to them five or seven minutes of "sermon pellets" each Sunday evening. These we type on "radio-mats," which may be secured at any movie supply house. A radio-mat stencil should not have more than seven lines of typewriting and not more than twenty-one letter spaces to the line. These stencils are thin films of celluloid, and may easily be mounted in cover glasses by means of four-inch strips of gummed paper at the four corners. After using we cut the upper strips, throw away the stencil or else store it for future use, and utilize the glasses next week without cutting the strips on the lower edges. It is as easy as laying out a maple leaf to press in the old Family Bible. Radiomats are available in three colors, the green and amber being on the whole more attractive to the eye than the white. If one preserves the carbon paper of the stencil he has a record of what mottoes or quotations have been used in the sermon pellets.

We welcome touches of humor in our collection of pellets each week. Snatches from the preacher's sermon work in very well. Not too much verse is used. Nor is the operator allowed to hold the pellet too long on the screen.

For the help of other conductors of motion picture services I append some samples of the material we have found useful:

Little Minna was saying her prayers. When she had finished her usual petitions her mother said, "You have forgotten, dear, 'Make Minna a good girl' you know." "O Mother," she answered reproachfully, "don't let's bother God about that, that's your lookout."

When you feel down in the mouth, think of Jonah—he came out all right.

Happiness is a perfume that you cannot pour on others without getting a few drops on yourself.

He drew a circle that shut me out—

Heretic, rebel, a thing to flout.

But Love and I had the wit to win,

We drew a circle that took him in.

A young man once came to join the church. When the elder asked him, "Under whose preaching were you converted," the young man replied, "I was converted under no man's preaching. I was converted under my mother's practicing."

The God to whom little boys say their prayers has a face very like their mother's.

A wise man is like a pin. His head keeps him from going too far.

Your influence either lifts up or pushes down.

If the outlook is dark, try the uplook.

Take the Smile Route. It has the prettiest scenery.

Some men are so stingy that if you ask them to

sing "Old Hundred," they sing "The Ninety and Nine" and save one per cent.

"O yes," said Mrs. Gadgett, proudly, "we can trace our ancestors back to—to well, I don't know exactly who, but we've been descending for centuries."

The four-square man is the only one who is well-rounded.

Garments of righteousness never go out of style.

There are no skeletons in the closet of prayer.

Resolution is not sufficient if a revolution is necessary.

Years ago Mark Twain having been introduced to many kings and queens, to say nothing of dukes and earls, was introduced to the German Kaiser. When he came home, his little daughter, commenting on it, said, "Pretty soon you will know everybody but God, won't you, papa?"

Hell is sin with the pleasure gone and only the sting left.

It is a poor religion that is never strong except when its owner is sick.

All experience goes to show that no mud can soil but the mud we throw.

Diamonds are chunks of coal that stuck to their jobs.

When a man loses confidence in himself, he makes the vote unanimous.

The Christian life is like an airplane; when you stop, you drop.

The man who has lived for himself has the privilege of being his own mourner when he dies.

The only way to keep some things is to give them away. Man does not live unto himself alone.

There are many fruits that never turn sweet until the frost has lain upon them; there are many nuts that never fall from the bough of the tree of life till the frost has opened and ripened them; and there are many elements of life that never grow sweet and beautiful till sorrow touches them.

The difference between humility and servility is that one is inspired by a warm heart and the other by cold feet.

Make yourself an honest man, and then you may be sure there is one rascal less in the world.

Have your habits fighting for you, not against you.

A Spartan at Thermopylae was told that the Persians were so numerous that their darts would darken the sun. "Then," he replied, "we will fight in the shade."

No one has ever accomplished great things who hasn't first accomplished a great many little things.

Sympathy is two hearts tugging at one load.

Opportunity is bald behind, so men must seize it by the forelock.

(Not a few of these have appeared in **The Expositor**. All of them are suitable for Bulletin Board Slogans. The Wayside Pulpit, also. We suggest to our readers who are moving picture users that they examine carefully our department of Bulletin Board Slogans.

We are sure that Mr. Jump has made some valuable suggestions for moving picture services. Some of the "pellets" make good texts from which to draw incidental themes or lessons.—Ed.)



# THE MINISTER'S WIFE

*Department Where the Mistress of the Manse Can Have Her Say*

## By the Social Route

Mrs. Vincy Preston Loops, Austin, Colo.

A certain small rural church had been neglecting its social life for a long period and the spiritual life was also at a very low level. There had been a few feeble attempts to give the young people a good time, but the older members were not supposed to need any recreation. A social committee had been elected annually—and never heard from until the next annual meeting.

Meanwhile the young people—and some not young—were finding their recreation in various undesirable ways until the more thoughtful members of the church came to realize that there was something seriously wrong with the church and community. When young church members—and their mothers—could not be induced to stay to a banquet at church, but left to attend a public dance on the next street some of the mothers felt it was time to start something to hold the young people.

The newly-elected committee members put their heads together and mapped out a schedule of monthly socials for the whole year.

It was January when they began and they made their plans to accommodate the changing conditions afforded by the different seasons. Four types of socials were planned, three of each kind being given during the year.

In January there was a Fun Sosial and the older members were especially urged to attend—a sound psychological reason being that if the young people thought they were being baited, they would undoubtedly stay away. If the socials proved interesting enough the young people would come anyway without special invitations.

There were a half dozen humorous readings and songs given, with five minutes of intermission for conversation between each two or three numbers. Giving people frequent chances to talk made them less likely to converse during the program numbers.

The prime attraction was a debate on the subject, "Resolved, that gum chewing is an aid to the understanding of the sermon." Two pastors upheld the affirmative and two Sunday School workers took the negative. It was superlatively funny and the audience showed a most satisfactory appreciation of every good argument. The affirmative won.

The final number of the program was the passing of refreshments, which consisted of a lone oyster cracker or oysterette, each wrapped in a paper and served as "kisses"—only one to a person. The expressions on the faces of the recipients when the papers were opened was worth the effort expended.

The second type of program was made up of pencil and paper games, conversation games and guessing contests of a very informal kind, but dignified enough not to offend anyone's sense of reference or suitableness. One game was a puzzle

made from the names of the members and well-known people of the community, an absurd prize being awarded the person guessing the greatest number of names. One contest was between the bachelor pastor of the church and a "game" male member, each being given a nursing bottle with nipple and milk, to see which could empty his bottle first. The pastor won and was given a glass of milk for a prize. Another debate, "Resolved, that women have as good a right as men to propose marriage," was contended by two men on the negative and a woman and a bachelor on the affirmative. The negative won. For refreshments lolly-pops were passed—and sucked.

The third group of socials consisted of missionary stereopticon lectures, the slides being obtained from the denominational headquarters. This was a more serious affair and an offering for missions was taken. Conversation periods and one or two missionary games filled up the evening. Regulation refreshments—two dries and a wet—were served.

The fourth and last group, coming in April, August and December, consisted mainly of music; solos, instrumental numbers, duets, quartettes, etc., with opportunity for conversation between numbers. A few games with musical slant were used. Pop-corn balls, or home-made candy furnished by the young ladies were used for refreshments.

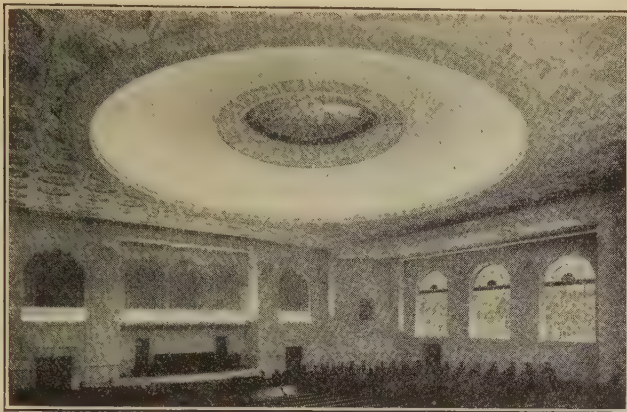
Having "real" refreshments only three times a year, the burden was not heavy upon the women who did the furnishing as in a country community there were always so many calls for serving that the women were very shy of promising to serve at extra occasions.

For the June social with its games there was a lawn party with outdoor stunts and one strawberry apiece was served at the close.

For each social the room was arranged informally with small tables, pretty table covers, lamps and flowers, with the chairs grouped around the tables.

There was no question as to the real good accomplished by the socials. The young people came—and laughed—and came again. And the older ones so enjoyed the fun that the word Social came to mean smiles whenever mentioned. The attendance at the regular church services, even the prayer meetings, increased, whether due in part to the socials or not.

At any rate, the people became better acquainted with each other—and when that happens there is sure to be less gossip and unkind criticism of one another. The memory of those laughs enjoyed together—and the sumptuous refreshments!—did away with much of the coolness which had frequently been noticed in the old days when the people met together only to hear a lesson or a sermon.



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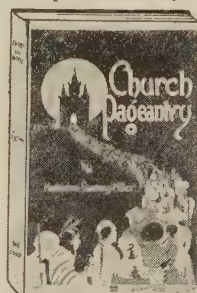
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Rev. G. WINTER, B.D., Wapello, Iowa.



# Mrs. Minister's Social Obligations

Hilda Richmond

The wife of the preacher, any preacher, is bound to be entertained more or less, not only in the homes of the members of her husband's church, but in homes of other church people and of those who do not belong to any church. The problem of "paying back" social debts is always one that gives grave concern to any conscientious women, and most women who live in ministerial residences are conscientious, for very few women so situated have unlimited means for excessive entertaining, much less time and strength and house-room for the demands of social life. The average woman either in society or out feels under obligation to return calls and to entertain when she is entertained, but the minister's wife must realize from the days of the honeymoon that there are certain debts that are not binding on her in a social way or she will wind up in a hospital for the insane or a sanitarium speedily. Once we had a preacher's wife in our community who tried to entertain everybody who entertained her and before middle age she was in her grave.

Generally speaking such hospitality as comes comes through weddings, family reunions, picnics, community gatherings and that type of entertaining can be wiped off the slate with a clear conscience. The golden wedding would not be complete without the pastor and his wife, and the christening of the new baby must be graced by the sympathetic lady of the parsonage, or manse, or whatever the name of the church residence, but nobody expects any return for such favors. After this come the receptions and tea parties and social affairs to which a large company is invited. It is risky business for the wife of any preacher to give a reception even in company with other women, as there is always danger that somebody may feel slighted and make trouble in the church. Therefore that class of entertaining can be safely left unpaired.

This leaves the entertaining among the church people alone of which there is usually a good deal. People invite the new minister and his family to formal dinners, to intimate home gatherings, to holiday meals, to outings and to various social functions. Some communities are strong on this feature and the minister and his family can count on at least one big dinner with each family in the church, particularly in rural communities and small towns. It is a delightful way to get acquainted, but rather hard on the digestion of the guests, particularly the children, for the good people try to have the very best the market affords for their pastor.

The safe way is to have a big reception for the women of the entire church and congregation at whatever season best suits the convenience and purse and let it go at that. If the place boasts a beautiful yard with fine graceful trees, a garden party will wipe the slate clean. To this can be invited every lady who has entertained the pastor's wife, whether she is in the church or not, and one

big, beautiful party is far cheaper and easier than a dozen small ones or home dinners. By enlisting the young girls of the congregation to help, no hired assistance is needed and the trees and the flowers furnish the delightful setting for the affair. The guests may bring needle work or a musical program can be given. For refreshments anything light and attractive can be served, ices and cake being perhaps more satisfactory than anything else in summer. In our church a minister and his wife once gave a reception to the entire congregation beginning at two in the afternoon with the elderly people and lasting until ten at night with the young folks. Coffee, cake and ice cream were served and it was not excessive in cost. Many friends were also included in the guest list.

Does this look like hardship and privation to the hospitably inclined woman? Well, in a way it is, as the instinct of entertaining is hard to down, but the woman who is on the alert to do the work of the Kingdom and further the interests of her pastor-husband must make up her mind that many things in the social line are not for her. She will have people dropping in from a distance, old college friends, her people and her husband's, official members and brethren higher in authority than her husband, and little meetings that naturally fall to the minister's wife where light refreshments must be served, so she can not spread herself out too thin in entertaining either from a physical or a financial standpoint. If she can manage to entertain the women of the congregation once in a year, or even at longer intervals, the men will be delighted to be excused, as most men dislike such affairs. She must plan her budget to include just as little entertaining of an outside nature as possible, for most congregations are better pleased when the spiritual side of the pastorate gets the most emphasis from the preacher and his wife. It is doubtful if entertaining by the preacher and his wife ever accomplishes much except to make them feel that they are paying back in slight measure the obligation they owe to church and community. Most people like to entertain ministers and their wives, but do not expect or wish any return. The better plan is to keep out of the whole business as much as possible and stifle the emotions that rise in the heart of any woman who sees others having delightful gatherings of congenial friends without having to consider the cost. Not only in money, but the possible consequences of leaving out those outside the charmed circle, for, as sure as you live, there are more troubles started in social affairs than anywhere else in church life (though the choir is popularly supposed to have that distinction) and it is always better to avoid trouble than to remedy it.

**Have you RENEWED YOUR SUBSCRIPTION to THE EXPOSITOR?**

## AN ADVANCE LETTER

(Rev. S. C. Williamson, pastor Copeland Baptist Church, Saint Joseph, Mo., and his Finance Committee, wished to send out a letter to the church members before the canvass to distribute envelopes and get pledges for the coming year. They decided that it must be different from those previously used.

Here is the one they sent out. It is "different.")

### "Billy and His Pa"

Billy: "Who was that man, pa?"

Pa: "That was a man from our church, Billy."

Billy: "What was that little package he wanted to give you?"

Pa: "That was something about church work."

Billy: "What was it about church work, pa?"

Pa: "Oh! something about money."

Billy: "Does the church have bills for coal, lights, water and gas like we do?"

Pa: "Yes, and they have to pay a pastor, a janitor, and for insurance and give money to missions too."

Billy: "That must take a lot of money. How can a church get money?"

Pa: "Oh! the people give it. Is that all you want to know?"

Billy: "Did that man want you to give money, pa?"

Pa: "Well, you would make a fine lawyer. The church members are to give each week."

Billy: "Do you give any?"

Pa: "O say, I've got a headache."

Billy: "Maybe them envelopes had headache powders in them."

Pa: "No, they didn't have anything in them."

Billy: "Was you mad at that man, pa?"

Pa: "What in the world makes you think that?"

Billy: "I thought you looked mad. And the man wanted to pray—was that cause you was mad?"

Pa: "I didn't say I was mad."

Billy: "Well, I bet he wanted to pray for your headache."

Pa: "Now Billy, will you hush or take a whipping?"

Billy: "I'm agona hush. But I sure hope he gets enough money to keep the church. For if they ain't no church, then they won't be no Sunday School. I like to go to Sunday School."

Pa (looking out the window): "There goes that man now! You run out, Billy, and tell him I want to see him."

Billy: "And tell him you ain't mad now, pa?"

Pa: "No, just tell him to come in again, I want to see him." (Billy makes a quick trip.)

Pa: "What did he say, Billy?"

Billy: "He said all right. He guessed the Lord answered his prayer already. He said soon as he made one more call he would come here."

**Does this mean anything to you?**

With prayers and good wishes,

*Finance Committee, Copeland  
Baptist Church.*

## Musical Bells



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James Daubney, Supt. Rock Island Rescue Mission, says: "The Bells have solved my biggest problem." E. J. Berquist, Supt. City Rescue Mission, New Castle, Pa., writes, "Would not part with them for many times their cost." John L. Meredith, Christian Service Secretary, Y. M. C. A., Chicago, advises, "Used UNA-Fon in our New Year's exercises, most impressive." Rev. Robt. S. Fries, Pastor, Seventh Day Adventist Temple, Boston, writes, "Our services are in second story hall. We give thirty minute concerts before services, and our hall is filled."

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Believest thou? Then thou wilt speak with boldness. Speakest thou boldly? Then thou must suffer. Sufferest thou? Then thou shalt be comforted; for faith, the confession of it, and the cross, do succeed one to the other.—*Martin Luther.*

A Christian is as one attaining, and not as having already attained.—*Martin Luther.*

Where is my motoring boy tonight?

Calling home brew legal, still leaves it hell broth.

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## TEACHING THE BIBLE TO CHILDREN

Rev. Lewis Keast, Ishpeming, Michigan

One of the most deplorable revelations of recent years is the complete ignorance of God's Word among our youth; and, what is still more alarming, the indifference toward the Bible as the Sacred Scriptures. One would think after these several centuries of association with this Book of Truth that there would be some established formula by which we could impart this Word to each succeeding generation so as to bring about the best results. But is not the contrary true? We never differed quite so much in our methods as we do today. A uniform lesson system will never insure uniformity in teaching. This unusual drift from the Bible is surely indicative of the fact that our teaching is not successful.

The object of this article is not to magnify our difficulties or to minimize our effort. To rightly teach the Bible will require as much intellectual energy in things religious as is expended in things secular. We hear too much about difficult subjects made easy. Let us learn to bring every sensory organ into play. We are beginning to perceive that most people learn through the eye as well as through the ear. It might be well therefore to pray the prayers of the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law."

There are two great objectives to be sought in the teaching of the Bible to children. They must acquire familiarity with the Book itself, even as a mechanic is familiar with the use of his tools. The second is no less vital. Indeed, the ultimate objective of all teaching is the application of spiritual principles to life. How can this be accomplished with children?

There is no book in which it can be done more easily and readily than with the Bible. The reason is that the Bible is such a very human Book. Its pages pulsate with life. In no other book does the divine and the human breathe with such perfect freedom and accord. If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not. When Christ wanted to call the world to attention he took a child and set him in the midst as if to say, "Look! here is the little ground-plot for your seed." There is nothing quite so life-giving, quite so fit for character-building as the Word of God.

The secret of ability to teach the Bible to children is in power to tell a story well. It does not take any special training to lead a class in memorizing the catechism and repeating answers; but it does take a teacher with training to so read the Bible that its heroes will live anew in the imagination of the child. Our catechisms were built up in days of religious controversy. They were studied out to defend a cause. This difference must be fully appreciated before we can teach well in our church schools.

In teaching the Bible we ought to be big enough to set aside any personal hobbies of our own and teach the truth of life in its entirety. Let us be fair with the child, remembering that he is going out into a world filled with realities. Kipling

tells the story of certain parents who thought they were doing a wise thing by keeping all knowledge of evil from their boy. When that boy becomes a man he joins the army and by falling into temptation makes a failure of life. Would it not have been better if father or mother had warned him of the dangers and the temptations that lay in the way?

To remind children of evil and make the good attractive is the problem of the teacher. The Bible is unique in this, that it portrays the whole of life. Christ knew the minds of men, and of little children too, when he told the story of the prodigal son.

He is a happy preacher who is able to use the story with all its effectiveness in the ministry of teaching and preaching. If you ask why there are so few children in the services of the church, ask another question about the preaching of the Word: Is the story used to illustrate the truth? *The Expositor* is rich in this. From this angle it is rendering a great service toward the teaching of the Bible to children.

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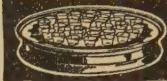
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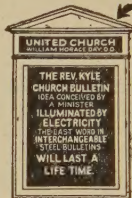
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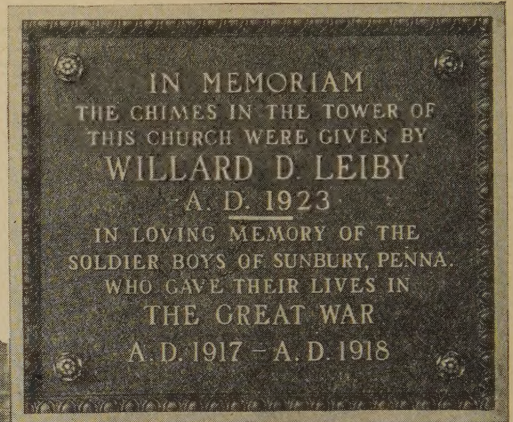
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